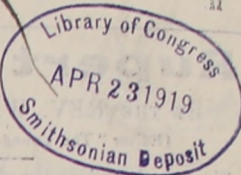


# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

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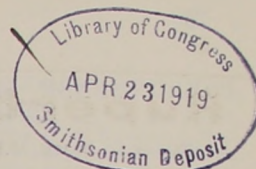
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## NOTES BY THE WAY.

While our legislators are endeavouring to construct for us a new earth, "The Londoner," in the "Evening News," has been busy fashioning a new heaven—we use the term to cover generally the future state. He has also imagined a set of rules for spirits—"ghosts," as he prefers to call them—and as these particular ghosts exist only in his imagination, they will doubtless conform. They are a kind of stereotyped spirits. If one of these spirits lived on earth in, say, the fourteenth century, he would return to earth exactly as he left it. If he were a knight he would be in correct armour, point device in every detail, every manner and peculiarity of carriage and speech exact. He would not have advanced or altered in the least during the four or five centuries. It is very curious, because "The Londoner" thinks when ghosts don't do these things they are "sham" ghosts. We, who have grown familiar with the mutable things of the psychic world, know differently. We think of the sham ghost as the "historical" ghost who reproduces *too closely* the things that we learned of him in our history books. There is a suspicion of art and artifice about this kind of spirit—we suspect it to be the outcome of the imagination of the ghost seers, schooled to know what to look for and to see that they get it. We have had in our time sharply to question accounts of historical ghosts who were altogether too like their recorded history to be quite natural and convincing.

We have dealt in the leading article this week with some of "The Londoner's" objections. We have to deal lightly with the question, because it is far too deep a matter to be handled exhaustively, touching, as it does, on deep psychological questions of other-world conditions, which do not come within the province of antiquary or journalist. But let him not suppose that because spirits do not generally act as he thinks they should act that they can never reproduce some of their old earth conditions with considerable fidelity. Something depends, of course, on the time when they passed from earth and the extent to which they have lost touch with their old conditions. Mostly, we have reason to believe, it is a matter of difficulty. Those who have studied the literature of psychical research are familiar with the point. In a few instances the circumstances are reversed, and the spirit communicators present us with problems concerning themselves which have to be painfully unravelled by experts and are then found correct. An example of this kind is found in "The Ear of Dionysius," by Mr. Gerald Balfour. Here the spirit communicators claiming to have been persons who were considerable classical scholars on earth, afforded such proofs of the

fact that it gave classical scholars on this side no small task to hunt up and verify references that in some instances were strange to them. Of course, "The Londoner's" criticism revolves entirely around Mr. Bligh Bond's "Gate of Remembrance." We are mainly concerned with the general principles involved. They do not repose solely on that book, but belong to the whole question of psychic communication.

\* \* \*

In "The Betrothal; or the Blue Bird Chooses," Maurice Maeterlinck has produced a delightful sequel to his famous play, "The Blue Bird." In this new play the fairy, Berylune, tells Tyltyl, now grown to a youth of sixteen, that "anything that's ugly isn't true"—a deep philosophical truth with many bright meanings. Thus, in one scene in which he is in a dream-world at night and meets some of the village girls, one of whom he has to select as a life-partner, he is afraid that the girls will quarrel and awaken his parents. But Berylune tells him he is now in a world in which men and women do not quarrel and bear malice towards each other. "All of that was merely make believe and does not exist deep down." True enough, and we are reminded of a remark in an article in the "Times" recently, in which a writer observes, "that there is something essentially incongruous between evil and a man's true self." The play is really a romance of the eternal verities, the truths so subtly suggested in "The Blue Bird" are here carried to deeper and more beautiful issues.

\* \* \*

In reading "The Betrothal," we are struck not only by the beautiful play of fantasy but the delicious satire. Thus we find "Destiny" treated as something pretentious and ludicrous. It shrivels and wilts, but even as it does so, it murmurs its old watchwords, "I never change. I am always the same. I am insuperable, insensible, invulnerable, immutable, inexorable." This is not Maeterlinck's view. It is really heredity that matters. It is the ancestry of the man that moulds his career. Of course, from our point of view, this is only part of the truth, although we stand for a measure of free-will in humanity, and have no belief in fixed fate, holding that man is himself part of the destiny assigned to him. Something rests in his own power. The scene in which Tyltyl's children yet-to-be select the girl he is to marry for their mother is delightful, although we fancy the idea is one which, in a somewhat different form, the Belgian poet has already dealt with in one of his books. "The Betrothal" is published by Methuen (Ltd.) at the price of 6s. net.

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## COMMON-SENSE SPIRITUALISM: TWO SYMPOSIA.

BY STANLEY DE BRATH, M.Inst.C.E. ("V.C. Desertis").

(Continued from page 99.)

SOLDIER. There are inferences you have not drawn, but which seem to me pretty obvious. As we are limited by three-dimensional matter, all, or nearly all, our current ideas are, and are meant to be, drawn from its conditions; so that all our notions of spirit-action must remain three-dimensional, and therefore very imperfect. Much more, too, our notions of the Divine action are, and must always be, conceived under human imagery, for no other would be understood. That being so, it is quite reasonable to speak of God's wrath, or His judgment, or His government, so long as we have at the back of our minds the certainty that these are figures, and not absolute.

CHAPLAIN. *Cela donne à penser.* That is true enough. But what do you mean, more exactly?

S. I mean what the prophets mean when they speak of God's eyes, or the work of His hands, that *everything* we can attribute to Him is in terms of human experience; so that all such language is literary and figurative, conveying by imagery the nearest ideas we can receive, the ideas of forgiveness and protection as much as any others.

C. I should not deny that; but surely some definite creed is necessary, or all ideas evaporate in a nebulous generality.

S. Perhaps, but the trouble begins when the ideas are erected into dogmas and taught as final truth. But one hesitates to speak of these matters with a parson.

C. You need not with me; it is one of our misfortunes that the laity do not speak their real thoughts.

S. The clergy do not, as a rule, encourage us to do so. When I was a subaltern I remember how I and another sub. were discussing "hell," very ignorantly of course, in a railway carriage on the way to Quetta. At a roadside station the chaplain got in, and A—, who loves a joke, said to the padre, "You have come just in time; B— here doesn't believe in hell." The chaplain turned gravely to me and said, "I fear you will be grievously undeceived some day." That doesn't help intercourse.

C. No, certainly it does not. But you can speak frankly to me. After having been told a few times that "We don't want no b— parsons here," I can stand most things.

S. Well, you know I am a member of the Church of England and a Spiritualist, so you won't be hurt if I say frankly that the Church has lost the working classes and the "intelligentsia" by missing one opportunity after another. In about the year 1860 Churchmen began to hear of geology, which had been studied for thirty years by Murchison and the French geologists; they took their stand on the book of Genesis. Some even said that the Devil had put the fossils into the rocks to discredit the Bible. Then came Bishop Colenso with his somewhat childish demonstration that the story of the Wanderings of the Israelites in the Wilderness must be very inexact; he was hounded out of the Church. Then came the real Higher Criticism which proved indubitably that the Old Testament is not a collection of original records, but that these have been collated, compiled, edited, re-edited, and altered according to the ideas of the time; but the clergy still held to literal inspiration, and many still work their Sunday schools on the same lines. Then came Darwin, and you, yourself, must remember the flutter in the clerical dovecotes, and the fury with which the "Descent of Man" was assailed. The clergy lost another great opportunity of leadership, they left it to Huxley to show that the cosmic process is inapplicable to moral evolution,\* and to Benjamin Kidd to demonstrate that the means of that evolution is the transmission of the "cultural inheritance" which can transform ideas in one generation†. Then came the Education Acts, and another opportunity was lost by quarrels about creeds and sects, instead of taking the line that all education has a moral aspect, especially History and Science, and showing exactly how each can be used to develop the moral sense. The crux now is Spiritualism, and the line generally taken is either the Roman Catholic view of diabolism; or that of the Rev. E. W. Barnes, Master of the Temple, who writes, with the approval of the Liverpool Diocesan Board of Divinity,\*\* that Spiritualism is "a degrading illusion," instead of recognising its proved facts and its scientific and moral principle.

C. That is only too true; and I shall not try to excuse it, though there are many to whom your indictment does not apply—Kingsley, F. D. Maurice, Haweis, Arthur Chambers, Archdeacon Wilberforce and Mr. Fielding-Ould among others—all of them clergymen.

S. My dear padre, I meant no indictment. I know and respect these men, but you will admit that most of them had a hard time at the hands of their brethren. I only state the facts which explain why the Church has lost hold, and given a handle to grossly ignorant and coarse abuse like

that of Colonel Ingersoll, which has such a hold on the masses.

ENGINEER (going to the bookshelves): Yes. Just look at his "Thanksgiving Sermon" republished by a provincial Spiritualist paper in October, 1918 (reads):—

"What good has the Church done? Let us be honest, let us be generous. Did Christ or any of his apostles add to the sum of useful knowledge? . . . The saints did not assist their fellow men . . . they did not labour; they were parasites; they were holy vermin. What collection of priests, of theologians, of ministers, have ever published a useful fact to the human race? . . . I admit that they looked over a number of Jewish books and picked out those that Jehovah wrote; I admit that. (Laughter.) Did they give us even a hint as to any useful thing? They gave us, I admit, predestination, and just enough free will to go to hell with. (Laughter and applause.) . . . Did they show us how to produce anything for food? No. But they discovered that a peasant girl in Palestine was the mother of God. And how did they prove that? By a dream. (Laughter.) . . . They proved that a Jewish carpenter was God. . . . What has the Church done? It has filled the world with faith and crime. . . . Can any farmer, mechanic, or scientist find in the New Testament, or the Old, one useful fact?"

And so on for page after page. And we are assured that "some thousands of copies have been sold" quite recently, and it is reprinted in a Spiritualistic paper published in the provinces "at the request of many interested readers" who have not been able to get copies. This is one form of democratic Spiritualism that is fast becoming an anti-Christian sect under this kind of guidance.

PHYSICIAN. Pass me the book, please. Who is this "Colonel"?

E. He was a New York lawyer, and lecturer, Attorney-General of Illinois, who had between 1861 and 1863 the organising of some U.S. cavalry. He died not long ago, in 1899, I think.

P. He seems to think that Religion ought to show inspiration by revealing physics, agriculture, and mechanics. It is silly stuff.

E. Yes, very silly. But he is dead, and cannot answer, which is just as well, for he had a bitter tongue. "Let us remember his virtues—if he had any; and forget his faults, if we can," as the American orator said. But the point is that this kind of writing has still a very great influence in the North of England among the working classes. It is just the kind of literature which swarmed like maggots in 1790.

C. How would you combat it?

S. I would not combat it at all. People who can read and applaud such colossal ignorance of history and fanatical ill-will, are beyond argument of any kind. It must be left to die a natural death in a more educated atmosphere. Those who help to destroy its influence are men like the senior chaplain with certain of the Canadian forces, a man who by his position might quite properly have remained in rear of the fighting, but always went "over the top" with the men to minister to the wounded. He was idolised by the men of the 14th battalion, and all he said was both respected and believed. Others who help to neutralise it are those clergy who recognise that the average man is not interested in the past, but in the present. The average man cares nothing for dogma, nor for doctrinal continuity, nor for sacraments, nor for Jewish history, till he has been convinced that there is a spirit-world at all. When men realise that, they will learn that it has its laws of inexorable consequence here and now, as well as hereafter. They will understand that God acts in the human world by and through human beings, as He acts in the world of Nature by and through the laws which express His order and unchangeableness. They will understand that the Love of God is shown by the instant help and strength which is given to all who ask, rather than by any long past atoning sacrifice for the sins of the world. They will even understand what the Liverpool Board of Divinity seems to consider an insoluble question—why God permits evil—because a perfect world might have been created, but could not be evolved, for there can be no moral evolution without the power of choice—the knowledge of Good and Evil—with the consequences attaching to each.

P. That must be a slow process. I know the North pretty well, and I know that this carefully inculcated class-enmity has gone deep, especially among those whom I should call the well-to-do working classes. The idea has been sedulously fostered that the "English Junkers," as they call the whole middle classes, want to establish militarism in order to finish with strikes. Some still repeat the inanity that they would as soon be under the Kaiser as under King George. We are a stupid people.

E. I don't think so; but we are a desperately unimaginative people. We foresee nothing, and never look to the causes of things. The change I look forward to need not be a slow process; it depends on giving to the rising generation that "cultural inheritance" which we, in this room, have received. It has given us data, and tastes. But the English disinclination to accurate thinking is encouraged in our schools, which teach no history worth the name; and in our churches, which tacitly assume from the Hebrew writings that God controls national destinies by direct action, and pray to Him to do for us what CHRIST has

\* "Evolution and Ethics."

† "Sociology" and "The Science of Power"

\*\* "Spiritualism and the Christian Faith." Liverpool Board of Divinity Publications, No. XIII. (Longmans).



told us He would do *through* us. Hence the commonalty has no means of applying the lessons of the past, which are, for them, non-existent. The schools and the churches are still asleep.

C. But we are not asleep: we are appealing for five million pounds to build fresh churches in connection with the National Housing Scheme.

S. I know that; but those churches will remain as empty of working men as the present churches are unless you can vitalise religion by leading the Spiritualist movement for the middle classes. You have already lost the artisans. You have to show, I think, that the modern spiritual gifts are line for line those described by St. Paul in the disorderly Corinthian church. They are strikingly identical—there are the “workings of powers” (physical phenomena); there is “discerning of spirits” (clairvoyance); there are “tongues” (as useless as ever); there are healings, such as those testified to in the little book, “One Thing I Know” (Elliot Stock, 1918); there are prophecies, mostly as futile as “The Shepherd of Hermas” (of the second century, A.D.), but some genuine\*; there is knowledge, conveying at least some idea of the after-life. There are even faith and wisdom which see that the moral factor is everywhere and always supreme, determining to what purposes physical forces shall be put. These things were the proof to the first century of the reality of the soul and of the Spirit working on it. They are similarly proof to the present time. They make the super-natural credible, as a higher province of the natural.

C. Yes. I think so, too; but we clergy are in a difficult position; we often have the alternative of offending the intelligent or the unintelligent members of our congregations.

(To be Continued.)

## PROFESSOR HYSLOP ON SPIRIT COMMUNICATIONS.

### A NOTE TO INQUIRERS AND CRITICS.

In the January issue of the “Journal of the American Society for Psychical Research,” Professor Hyslop has an article on “Recent Experiments in Communication.” We take from it the following excerpt as having an important bearing on recent discussions in the Press:—

The primary difficulty that we believers in spirits have to meet is that, unless the whole contents of the messages stand out self-evidently as from the particular spirits claimed to be present, none of it can claim such an origin. But we shall have to emphasise the fact that it is possible to maintain that spirits may be the stimulus of much that does not reflect their personality or personal identity at all. We have been so much under the domination of that psychology which explains everything by “faculties” that we forget two things. The first is that no “faculty” acts except under some sort of stimulus, and, second, that the contents of mental action may never reflect the nature of the stimulus. This is true of normal life and is much more likely to be true of the abnormal and supernormal. We can expect to get communications intact only when they can be transmitted without modification by the medium, and we know no analogies for this even in the physical world, except the approximation to it in the transmission of motion. But even here the medium must be exactly like the source of the motion to reduce the variations in kind to the minimum. But with the isolation from each other which we find in normal human experience, and the difficulty of communicating human knowledge from one person to another without recognising the personal equation and the purely symbolic nature of human speech, we must become aware of the liability to modification of messages transmitted to us from the dead. No message will be pure, and we shall have to learn to look upon the whole process as one in which the stimulus is not a transmitted one any more than it is by the intercourse of language. No man can repeat another's conversation unless he can commit it to memory, and rarely does one report the statements of another in any other form than his own understanding of them, and in his own forms of speech. Spiritistic messages are not at all likely to be otherwise, if there is any continuity in nature whatever. Spirits may be the stimuli of messages without being the formative agents for their expression. The sooner this is learned the better. I do not claim for spiritistic influence anything more than this. It may be that it often is much more, and that the transmission of knowledge intact takes place. But it is not necessary to insist that it is so. It suffices to hold that the “medium” translates stimuli into meaning just as the living mind does in regard to its own sensory impressions. We must remove those illusions of both the public and the scientific man which assume that the communications are wholly spiritistic and not affected by the subject which serves as the instrument of their passage. When we have once seized and comprehended the idea that the medium's own mind is a modifying factor in the phenomena we shall be in a position to understand the complexities of the problem, and we shall not understand it at all until we take that point of view.

\* “Private Dowding,” published in 1917, foretold the end of fighting in 1918, peace in 1919, and the splitting up of Germany.

## SPIRITUALISM: A CLERICAL VIEW.

On Saturday afternoon, the 22nd ult., at St. Mary's, Charing Cross-road, W.C., the Rev. G. C. Rawlinson, M.A., lectured on the above subject to a fairly large congregation. The lecturer stated that the time was past for reasonable men and women to dismiss the phenomena of Spiritualism as unworthy of attention. There was no doubt that their truth had been amply demonstrated and the great war had led people who had lost their loved ones to turn their serious attention to the question whether those who had died were not still alive and able to communicate with the living. He stated that a belief in immortality and communion with the departed had existed and been practised in all ages from the earliest times and mostly by the ignorant or savage races of mankind. Referring to the labours of the Society for Psychical Research, the speaker paid a warm tribute to the integrity of such men as F. W. H. Myers and Edmund Gurney, whose names would long be held in the highest honour. The highest value was to be placed upon the splendid work done by these men, and he spoke in glowing terms of the Right Hon. Gerald W. Balfour and the book he produced “The Ear of Dionysius.” The lecturer fully admitted the phenomena of Spiritualism, although he did not accept the interpretation of the Spiritualists. The discovery of what was known as telepathy, so splendidly demonstrated by the investigations of the Society for Psychical Research, had in his view, robbed Spiritualists of a great part of their evidence for belief in the communications of departed spirits. He thought that since this mental faculty of telepathy had been discovered, it was not impossible that in the course of time the solution of many, if not all of the so-called evidences would be discovered to proceed from still further aptitudes of the mind as yet quite unknown. Like Mr. F. Bligh Bond, the eminent architect—who through a medium discovered the lost “Edgar Chapel” at Glastonbury Abbey—he did not attribute the communications to spirits but to a special department of the mind as yet unknown. The only communications which did come from departed spirits—and there were very few instances at all—were neither from those spirits who were in hell, nor from those who were in heaven, but only from those who were in an intermediate state (neither good nor bad) but who were of the earth earthy, and whose thoughts and interests were solely concerned with the mundane world. He therefore thought it was wisest and best for people generally to leave Spiritualism entirely alone and await the probably further discovery of hidden faculties of the mind, as mostly harm would result from the practice of and belief in it, while it denied the doctrines of the Church.

P. S.

## “THE LIGHT OF OTHER DAYS.”

(REPRINTED FROM “LIGHT” OF APRIL 6TH, 1889.)

One more dream-story of a race. There must be something in the excitement that a race sets up to account for these dreams. We quote from the “Daily Telegraph.” “We commend to the attention of the Society for Psychical Research the latest dream-story in connection with racing. A well-known ex-military sportsman for some weeks past had made up his mind that he would ‘try and dream the winner of the Lincoln Handicap.’ This ingenious idea of his he announced to several of his friends, who naturally smiled somewhat sceptically at the would-be seer. However, on Monday night five times in succession he dreamt that ‘No. 13’ had won the race. As there was no horse of that name the sportsman in question came to the conclusion that his vision must refer to the number on the card. He made no secret of his belief, and yesterday morning he sent a message to King's Cross to get the card and back his dream-number. There were no cards to be had at the station. Accordingly he wired to Messrs. W. H. Smith & Son's bookstall at Lincoln for ‘the name of No. 13 on to-day's card for the Handicap.’ The answer came back promptly, ‘Wise Man.’ The resolute dreamer immediately backed the horse, with the happy result that all wise racing men now wot of. Every detail of this singular story is absolutely true and there are many who can testify to having heard the prophecy of ‘No. 13’ delivered on Tuesday afternoon.”

—From “Jottings.”

MRS. ALICE HARPER, from Australia, New Zealand and the United States, is on a visit to London and will be prepared to arrange with Societies and others to give single or course lectures on Spiritualism and allied subjects. Communications should be addressed to her at 72, Agamemnon-road, West Hampstead, N.W.

MR. EDWARD CLODD AS AN AUTHORITY.—Finally, how much investigation has Mr. Clodd done? He fortunately informs us himself. He attended one séance, about fifty years ago, but has forgotten most of what happened. . . . Thus equipped, he sets out to controvert the opinions of those who have investigated for thirty or forty years.—J. ARTHUR HILL, in “Spiritualism: Its History, Phenomena, and Doctrine.”



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### "THE GATE OF REMEMBRANCE" AND ITS CRITICS.

In the "Evening News" of the 24th ult., under the title, "The Ghosts that cheated Sir Conan Doyle," that engaging writer, "The Londoner," devotes his gossip paragraphs to Mr. Bligh Bond's book, "The Gate of Remembrance." He begins by some allusions to Sir Arthur Conan Doyle, and cites Sir Arthur's opinion that, of spirit communications, "by far the most extraordinary are those which led to the discovery of the lost Edgar Chapel of Glastonbury Abbey." And then, apparently forgetting that the main point of the communications is that they led to the discovery of the lost Chapel, "The Londoner" turns his attention to the quality of the script regarded as mediæval English.

*Experto crede*, and, indeed, no one who is acquainted with "The Londoner" or his qualifications would dispute his claim to pronounce as an expert on antiquarian matters. He finds many flaws in the "old English" of the messages. Some of them are such as we ourselves might never have detected. But at least it may be said that we never accepted the script as being throughout in genuine English of the mediæval stamp. Indeed, we suppose no person of any literary education could do so. We saw flaws in it. So did Mr. Bligh Bond himself and some of his friends. "The Londoner" alludes to "the Wardour Street language." But several months ago Mr. Bligh Bond publicly called attention to the style of his script as suggestive of "Wardour Street English." "The Londoner" is "a day after the fair." It is not safe to presume too far upon the supposed ignorance of the objects of one's criticism.

We read "The Londoner's" remarks with interest, even with appreciation. We learned something concerning mediæval English. But we learned nothing at all concerning psychical science. He is clearly not an expert in that. We confess to difficulties in the direction of understanding some of the modes of spirit communication. We have our theories concerning them, theories that are borne out by some practical experiences, although there are still things which are obscure, because there is a region of psychology yet to be explored and understood.

We have learned that communications from "ghosts" ("The Londoner" prefers that word) are conveyed telepathically, generally in the form of unarticulated thought, by "impression" in fact, and clothed often in the language of the medium. Where the medium is highly educated and with a mind of dramatic quality, there is frequently an unconscious or sub-conscious colouring whereby the communications—whatever they may be—purporting to come from a "ghost" whose life on earth was passed in olden times, are put into something resembling the style of speech which obtained at that period. It is often far from exact. We have seen, for example, a communication purporting to be from a communicator who lived in the eighteenth century, given in the form of speech current a century earlier. The sub-conscious mind of the medium, or minds of those with him, was doubtless at work in these cases.

Why do we assume the existence of spirits in the face of these facts? Because, as many authorities on psychic research have so frequently asserted in *LIGHT* and elsewhere, in spite of certain difficulties—not always present—every other theory breaks down. Spirit communication is the only explanation which covers all the facts. Readers of *LIGHT* for the most part will need no information on this point. Many of them are themselves experts on the question and as much entitled to

be heard on their own subject as "The Londoner" on his subject, the lore of antiquity.

We have touched but lightly on the question raised by "The Londoner," meaning to be suggestive rather than exhaustive. Those who wish to study the question minutely will find no lack of literature dealing with it. It is quite familiar to Psychical Research.

The practical test of the communications in the Glastonbury scripts was that the statements made resulted in the discovery of the Chapel. The question of the language in which the messages came is purely an academic matter. Many messages proving their authenticity by their veridical character, "come through" at times in uncouth, improbable shapes. Having settled their truth and all that it implies, the external form of the communication becomes a subsidiary consideration, important in its way of course, but not of prime importance. We hold it over for further inquiry. The truth or falsity of spirit communication does not rest upon these things, especially after the unseen communicators have informed us of the difficult, uncertain, and often complex conditions under which they sometimes labour in getting their messages through to us. They tell us of relays of communicators, mental confusion, mixed thought influences and other adverse factors. In short, we have all the preliminary difficulties inseparable from the perfecting of every new invention. If it were otherwise, spirit communication would be supernatural, miraculous.

### PSYCHIC SCIENCE AND THE PRESS.

NOTES BY AN ONLOOKER.

"The Gate of Remembrance," with its account of the discovery of the lost Edgar Chapel of Glastonbury Abbey, provided "The Londoner" with a subject for an article in the "Evening News" recently. The writer believes in ghosts, he tells us, but he devotes his column of matter to airy prattle about the spelling of Latin words in the script and the use of technical terms which, he says, were not known at the time when the communicators of the message lived on earth.

We have only his word for it, but assuming that he is correct, what then? Why all this pother, all this glee at detecting the use of modern terms to describe architectural and other objects? Suppose that the monk dictating the script was unacquainted with architectural phraseology, as indeed he would most likely be, what more natural than to call in the aid on the "other side" of someone, possibly a modern architect, who understood them? The writer is so overjoyed at the opportunity of displaying his erudition, that although he believes in "ghosts" he has not a word to say about the wonderful accuracy of the statement made by the monk, and its subsequent proof. All he is concerned about is the alleged flaw in the diamond. What a curious mind to possess!

What is there about a tambourine that makes it so obnoxious to some writers on psychic phenomena? The "Evening News" writer speaks contemptuously of "those ill-bred ghosts who rap on tables and toss tambourines about the darkened room."

When one finds the Press, or a section of it, talking so recklessly about a subject with which one is well acquainted and able to judge of, it shakes one's faith in its oracular judgments on questions about which we are less well informed and on which we have been inclined to look to the Press for guidance.

L. C.

ANNUAL MEETING OF THE L.S.A.—The twenty-third annual general meeting of the London Spiritualist Alliance, Ltd., held in the hall connected with the offices of the society, 6, Queen-square, Southampton Row, W.C.1, on the afternoon of the 25th ult., was better attended than usual. The Chairman, Mr. Henry Withall, after reviewing the position of the society and emphasising the need for increased financial support, moved the adoption of the report and balance-sheet, which was seconded by Major Hopkins, supported by Mr. R. A. Bush, and carried. A fuller report will appear next week.

A DEAD Church never knows it is dead, for after the soul has left it, its clergy struggle with desperate energy to save the machine and to galvanise it into vitality. It may exhibit an immense external activity and render itself exceedingly useful in a social and educational way, and produce members who are prodigies of learning and piety, and yet from a spiritual standpoint it may be a defunct institution whose presence is a vast obstruction to the descent of the true light and life of Heaven.—W. H. HOLCOMBE.



## DO THE DEAD RETURN?

REMARKABLE PERSONAL EXPERIENCE AT MERTHYR.

[Sir Arthur Conan Doyle's recent visit to South Wales has given rise to a great deal of discussion in the district newspapers, and the following account of a personal experience has been published in the "Merthyr Express" by the editor, Mr. H. W. Southey.]

In the month of April, 1905, my wife "crossed the bar." Up to that event I had taken no particular interest in psychic phenomena and read none of the publications thereon. I had occasionally had talks with friends upon the subject, but had no settled opinion one way or the other. After my wife's passing I had two messages purporting to come from her, through a clairvoyante with whom I had never sat, upon matters of which the latter knew nothing, but which I was able to verify. Still I remained in a state of dubiety, not knowing satisfactorily what to make of it, when one evening in the month of June I happened to be at the house of a friend when this clairvoyante called. We had a few minutes' conversation and then I rose to leave. As I rose, this medium—a lady—said: "Don't go yet, Mr. Southey. Your wife is standing by you and an old lady with her." She most accurately described the old lady, whom I easily identified as my wife's mother, a lady whom the medium had never seen either in the flesh or a picture. A message was given to me by my wife which I could not verify then, but did a week afterwards. My wife and her mother left and I again got up to go.

"Sit down," said the clairvoyante, "there is a man standing by you now, and he says, 'Tell him I have come to see him, too.' She described the man with great minuteness of detail—as to stature, colour of hair and whiskers, the way they were worn and trimmed, the parting of the hair in the middle, a very pale face, the garments that he wore, a blue pilot cloth suit with double-breasted jacket. She asked if I recognised him. I took a little time to think, and then said I did not.

"Try to do so," she said, "he is most anxious that you should. He says he has come to thank you for a kindness you did him many years ago."

"How long ago was it?" I asked, "because I have done kindnesses for many men in my time."

She said, "This man looks to me to be about twenty-eight years old when he passed over, and I should think it would be about thirty years ago. Can you recognise him now?"

I thought and named several persons who had passed on, but none of them answered to him. I said I could not identify him.

"Oh! he is so anxious that you should know him. Try again," she said, and then added, "He says you gave him a sovereign. He had got into sad trouble, but it was his own fault. Try to remember him."

I went over every old acquaintance of that period that I could recall, but none answered to this visitor. I then said, "I cannot recall him to my mind."

Almost on the instant she said: "Now he has taken a purse—a sealskin purse—from his trousers' pocket, is opening it and dropping a sovereign into it. Can you remember him now?"

"Yes," I said; "I think I do." That singular incident brought him to remembrance in a flash. At the same moment the thought crossed my mind that I had in this man's appearance a splendid case for putting the claims of Spiritualism to a strict test. I had fully recognised the spirit and now wanted to see what would follow. "I think I know him, but if he is the man I have in my mind there is something else," I said.

Without any appreciable interval of time the medium went on: "I now see him in another dress. He is wearing a pair of loose cotton pants fastened round the waist, a loose cotton shirt all open and rolled back from the throat and chest, the sleeves are rolled up, and he is wearing a big, wide-brimmed straw hat. He is in a terribly hot country somewhere, for I can feel the heat and smother, and can hardly breathe."

"Yes," I said. "There is something else."

Within a few seconds, if even so much, the clairvoyant said: "Now I see him lying on a bed in a long room where there are other people in bed, too. He is very ill, and I feel it awfully, something in the chest with a sensation of choking. It is a hot country and I can hardly bear it."

"Yes," I said, "but there is still something else."

"Now," she said, "he is holding up a sheet of writing paper—blue-grey or greenish-grey."

"Yes," I said, "there is still something else."

The medium leaned forward, and there was a strained look in her eyes as she said: "There is a signature at the bottom of it."

"That will do," I said. "He is the man"; and her next statement was: "Now he smiles and is gone."

When she described a signature at the bottom of that sheet of paper I was so astounded that I could go no further, though I have often wished that I had carried my test to the final step of asking for the name. However, I was so profoundly affected by what I had heard that I could only sit quietly and think for several minutes. A

man comes to me 35 years after his death to thank me for a kindness done to him in his day of trouble within a hundred yards of the spot. This medium, whom I had met by the merest accident, had told me something of which she had not the remotest conception, and was as ignorant as an unborn babe, but which to me was gospel truth. I was the only living person on this side of the border who could put the seeming jumble together and make it plain as a book.

The vision and the communication were entirely unintelligible to the clairvoyante herself and the three other persons present. I could not leave them, however, without giving them the actual history of what had been presented in this manner. I thought it was due to the clairvoyante herself as testimony to her *bona fides* and the veracity of the details which she had given.

Within a hundred yards of the house where this took place I resided in 1887. There lodged and boarded with me a young man who was employed at the "Express" (Office as bookkeeper and collector. He answered perfectly to the description given by the clairvoyante. He had been with us about two years when he got into trouble, through which he lost his situation, and along with it the prospect of getting another. He had got stranded and did not know which way to turn. Worst of all, he apprehended legal proceedings, which he was determined not to face. One morning at the breakfast table, he and I alone, my wife being from home at the time, he was in a terribly distressed condition, and asked me if I would assist him to get away. He said an idea had struck him that if he could get to Liverpool he might possibly find a ship upon which he could work his passage to America and there make a new start in life with this trouble behind him and unknown to anybody there. I said I would help him, and asked him what he wanted. He said, "I want enough to take me to Liverpool and to provide me with board and lodging for a few days while I am looking for a ship." I said, "Will a sovereign do?" He answered, "Yes, that will do me well." There and then I gave him a sovereign, and he took from his trousers' pocket a metal framed purse covered with sealskin, which I had seen scores of times, opened it, and dropped the sovereign into it. Soon afterwards he went to his bedroom, collected and made a parcel of undergarments which he could carry conveniently by hand, and came down dressed in a suit of blue pilot cloth with a double-breasted reefer jacket. His tears were falling freely as he shook hands with me very warmly and bade me goodbye.

That is the first incident of the vision.

About two years after his departure I received a letter from him bearing the postmark of some place, I believe in Jackson County, in the State of Mississippi. He said he was very sorry that he had not written to me sooner, but after his arrival in America he found employment was exceedingly scarce owing to the great disturbance of the Civil War. He had had a very hard time of knocking about in the Northern States, and had drifted far down South. I should be surprised if I could see him as he was then, and amused to hear what he was doing. His garments consisted of a pair of cotton pants fastened round the waist, with a cotton shirt, which he wore open at the neck and thrown open from the breast, and the sleeves also rolled up. For hat he wore a huge sombrero. And what did I think he was doing? He was a schoolmaster, teaching a school of little niggers under a large magnolia tree!

That is the second incident of the vision.

I did not answer that letter because I feared that he would be gone and no letter would reach him. About eighteen months later I received a letter with the postmark of San Francisco. It was written on one side of a sheet of large American notepaper of a blue-grey or greenish grey colour, I don't remember which, but it was one of them. It was headed with the number of a ward of a hospital in a particular street in the city of San Francisco, California, U.S.A., and the date. Its contents were, as far as my memory serves me, as follows:—

DEAR SIR,—I am writing to you at the request of a young man who was a patient in this hospital and occupied the bed next to me, and who died a few hours ago. Some time before he died he asked me to write to you after he was dead as the only friend in Europe whose address he knew, to inform you that you might know yourself and let his friends know. In order that there may be no mistake about his identity I got him to write his name at the foot of this sheet, and you will know if it is your friend.

Yours truly,

—(Name).

I don't remember the name of the writer, but at the foot of the sheet, standing by itself and written in pencil, was the dead man's name in his own familiar handwriting, "RICHARD CURIG REES."

That is the third of the group of incidents in the vision.

I think the record of the facts in life tallies so completely with the revelation through the clairvoyante, nearly forty years afterwards, that there is no other reasonable and credible explanation of their correspondence than that the man himself was there in spirit in perfect consciousness, with memories as fresh and vivid as at the hours of the several occurrences. More than that it shows that his sense of gratitude to me for the small kindness which I was enabled to render, but which in the circumstances meant so much



for him, had never faded. I offer no explanation as to the why and the wherefore of the occurrence of this most singular experience to me. I have one with which I am perfectly satisfied, but I have no intention to make it a subject of public discussion. I must put this on the record, however, that the clairvoyante was unborn when the first incident of the vision occurred, therefore she had no knowledge of him. If it may be suggested that it was an example of telepathy, that is excluded by the fact that the medium did not gather her initial information from me, but from the spiritual entity, and her difficulty was to bring me *en rapport* with him. One more point is deserving of special mention as indicating the limitations of the spirit himself. When he held up the sheet of paper it was blank with his own signature at the foot. That was all that came within his own knowledge—the writing that covered it after his departure he never saw—and, therefore, could not present it to the clairvoyante.

### THE MASKED MEDIUM "PRODUCES A SPIRIT."

The test séance held under the auspices of the "Sunday Express" took place on Thursday, the 27th ult., at 8.30 p.m. at a flat in the West Central district of London. There was a considerable company of sitters including several journalists. Amongst the committee were Lady Glenconner, Sir Arthur Conan Doyle, Sir Henry Lunn, M.D., so well known in evangelical circles, Dr. Edwin Smith (lecturer on forensic medicine at St. Thomas's Hospital), Mr. Stuart Cumberland, of thought-reading renown, Dr. Wynn Westcott, the coroner, Superintendent Thomas, of the C.I.D., Scotland Yard; the Hon. Ralph Shirley, Editor of the "Occult Review," and the Editor of *LIGHT*.

The "masked medium," a lady of personable presence, but whose identity is still kept secret, commenced her demonstrations by giving psychometrical delineations of a kind new to us. That is to say, the articles were placed in a closed box and then described by her with striking accuracy; after which, without the objects being taken out and handled, she added some statements concerning the people with whom they were associated. In this respect her delineations were singularly like those given by the average psychometrist. This appeared to make a considerable impression on the uninitiated, and there was much discussion afterwards concerning clairvoyance, thought reading, the powers of the subconscious mind, and so forth. As a cautious observer we could only say afterwards that there seemed to be evidence of some supernormal power, whatever it might be called.

Then followed the sitting for materialisation, the room being in darkness except for the presence at one side of two screened lights of a kind that served little more than to make darkness visible. The music was furnished by a pianiste, and we were not asked to sing (for this relief, much thanks!). The medium appeared to be in some distress—a familiar note of the regular séance for materialisation. She groaned, sighed, and there was also the sound we know so well, strident breathing—the breath exhaling with a fluty noise accompanied by a kind of whispering. In short, the symptoms were precisely those of regular mediums in like circumstances. Shortly afterwards we noticed a luminous appearance on the hand of the lady who sat next to us, and examined it with some attention, ultimately finding that it proceeded from the gems in her ring which apparently reflected the light at the back. (Perhaps this is why some suspicious person afterwards detected the presence of a flash-light.)

Then at last came the ghost. A small luminous cloud "like a man's hand," or at least about the same size, appeared near or at the back of the medium; it moved about, enlarged and at last took some resemblance to a human form. It was irresistibly suggestive of the vaporous ghost or wraith of popular legend. It floated, hovering to and fro, and then, like a flying mist wreath, took a horizontal position, swam back and forth, and finally vanished; after which the masked medium called for the lights to be turned up, and the cords and bandages which secured her to her chair were "inspected and found correct." At least, no one made any complaint.

During the proceedings the medium was stated to be levitated, but of this we saw nothing.

If it were a genuine manifestation, it was certainly a remarkable one, betokening the possession by the unknown lady of mediumship of a rare type, since it could yield such results in such circumstances. There seemed to be at least the preliminaries of materialisation. Assuming the reality of the mediumship and the demonstrations, we concluded that it represented at least a good *prima facie* case for further careful examination under suitable conditions. We are sorry to have to be so cautious and non-committal, especially when there is a lady in the case, but the peculiar circumstances must be our excuse.

A NOTICE.—Those who, without previous inquiry or consultation, discharge upon us long scripts and psychic communications to be read privately in the intervals of a non-existent leisure are hereby warned that they do so at their own risk!

### THE SQUARE AND THE CIRCLE.

ANOTHER SCRIPT FROM MR. BLIGH BOND.

EXPLANATORY NOTE.—The following script was obtained at Sydenham Hill, 12 noon, of February 6th, 1919. Previous conversation had been on various topics, and J. A. had read a short note by F. B. B. on "The Withdrawal of Spirit," derived from previous scripts. There was promiscuous conversation during the sitting, but no reading. Mrs. E. C. Parfitt attests the date. Italics used to mark doubtful words in script.

Time as an element of the spiritual plane does not exist, for Time is an attribute of Matter and a resultant of Matter only. Thus, though emanating from the womb of Eternity, it is in effect a resultant of the resistance of Matter—a measure of that resistance.

Therefore Spirit is in no way dominated by or subject to the Time element. On the other hand, Time itself is subject to, and controlled by it, for Spirit, by accelerating those vibrations which are the rhythmic (*sic*) heart-beat of Time, can thus control Time and Matter.

Time—Memory—are thus the vibrations of Matter in lines of force more or less direct; but Spirit moves in a circle, in that it has neither beginning, middle, nor end. Thus whereas in Time there is distance and sequence, in Spirit all are simultaneous. It is thus evident that Eternity needs not Space: for all eternity may be held in a ring of infinite smallness. Time, on the other hand, presupposes Space, and in Space is all loneliness, all loss, all sorrow.

Spirit may accelerate the heart-beat or retard it. Spirit, in the timelessness of Thought, may make a year a day, or a day a year.

For Man the Microcosm, there is a microcosmic measurement of Time—the Second is the Heart-beat. Thus, and in this manner, does he pursue his little day, discovering in the process that in the infinite continuation of Nature, this heart-beat synchronises with *Day and Night*, and *Day and Night* with the longer, though exactly ruled, pendulum-swing of greater bodies that move in Time and Space. Thus it is obvious that the æonial years of the Universe must perforce coincide with those lesser years more appreciated by Man, and the larger swings with yet greater ones as yet apprehended not. But in this knowledge—the knowledge of Time in its relationship to Matter—lie the Knowledge and Prescience of all the prophets.

You may take the view, and take it with a general accuracy, that, like the body of Man, Nature—Matter—is actuated by voluntary and involuntary influences; the former—the direct influences of the Spirit—being alien to, and not controlled by, the laws of Matter—is not capable of measurement by the laws of mathematical matter. Yet again is the law of Spirit under the control of a perfect and symmetrical Law which governs Spirit. For purposes of

*The Law of Spirit may be figured as a Circle and that of Matter as a Square. The knowledge of these gives power of Higher and Lower Prophecy respectively.*

explanation you may call this Law of Spirit, the Circle; and in the Mystery of the Circle lie the laws and intent of Spirit. That is God. In this knowledge, and in ratio to the perfection of this knowledge, lie the gifts of Higher Prophecy. Again, the Laws of Matter, expressed cosmologically, are best symbolised by the human conception of the Square. And on this is based the prophetic knowledge of things temporal. Combine these principles:

Square the Circle; and the prophets prophesy with the eye of the Diviner. But who indeed can add to their knowledge? Deeper still is the knowledge of the Sphere and Cube. And, hard though it may appear, it is impossible to give you greater insight into the scheme of the combination of these two forces, the voluntary and involuntary. Yet perchance your intuitions can grasp what to your reason can only be expressed in symbol.

Time is another aspect of the Square; but in the Circle is never evident save in parable—the Stopping of the Sun's course.

It is not a stopping of the Sun's material movement, but a spiritual re-arrangement of the material forces, which attained the end desired. Hence a collocation of Matter or its retardation, not in its own sphere—the sphere or square [? cube.—F. B. B.] of its influence, but from Spirit without: a combination of two forces which reunited in the actual creation both in the material and spiritual spheres of influence of a third. (Here the sitting was adjourned for about fifteen minutes.)

[NOTE BY F. B. B.—Assuming the original writing to have been correctly transcribed, we have a truly astonishing explanation of this Old Testament miracle. I take it that the sense of the passage is this: that in order to produce the effect of the Sun standing still, a force was put in operation from outside our space of three dimensions, which collected the corpuscles of solar light, just as a magnet will bend a pencil of rays, and also condensed and retarded them, forming an actual nucleus or mock-sun in a fixed position.]

Script resumed at 1.10 p.m.

This digression on the matter of Time is mainly with a



view to indicating to you the fact that the affairs of this world of Time and Space are influenced far more deeply than is usually comprehended, by the force of Spirit when attuned in action.

It is written that unless the days were shortened, no flesh should be saved, and this we tell you; that were the control of Spirit removed from the affairs of Matter, Matter itself would dissolve into chaos and utter nothingness.

We have told you that Matter itself is not existent save as vibration of Spirit in Matter. But there are times when the temporary withdrawal of Spirit for greater ends leaves Matter in a condition of automatically released and uncontrolled vibration which would in time effect its own destruction. For long times the Spirit of Man has been dormant—sunk in a lassitude which leaves the automatic uncontrolled. Spirit has flattered

*The primitive sub-conscious instincts and passions in men may automatically break loose with destructive force owing to the lapse of spiritual control.*

itself that it was becoming humane, tolerant, gentle, and sympathetic, flattering itself with dreams and hopes that all this made for virtue. But it was weakness, not strength, weakness causing it sloth and slumber on a false hypothesis. Spirit, sick of anxiety; Spirit overstrung and strained by the local upheaval on the battle-fields of France, is still further weakened and in need of rest. And Matter, thus liberated from its shattered foundations of that law and order which in earlier times was based on Law Divine. Wake from your torpor and your slumbers, refreshed! and realise the false sentiment, the false Humanity, which has failed to recognise the virtue which yet is in abundance in the excellent middle classes and which flames like a radiant star in the breast of many of your noblest and best, and yet fails to realise that that which is nearest to Matter is most earthly. Though Work is God's, and the Gods immortal—Spirit, Reason, Nobility, Purity and Selflessness are the inheritance of the mass of those who stand between the upper and the nether millstone. Not so the worker of matter with the hands. The very process of manual labour leads to materialism, and materialism centres in that labour—*Self*; and so it is that the devil of Self, the accursed Ego, lurks in the masses of lowest human nature.

There was a time—and Humanity still suffers from that time of error—when the middle classes, involved in the race for wealth which has bequeathed a legacy of Self even to this day, brought class-tyranny, and torture to a helpless body. But that time is past, and now, through a Heaven-ordained period of suffering, anguish and sorrow, that class, at once the stay and the crowning glory of civilisation, has been purified and reformed—to an attitude which the masses have not reached and never would but for those evil days of purification and sorrow.

Weak, but purified and forgiven, let that middle class realise once more its responsibilities and its hope and glory, and, taking heart of grace, govern in true justice and in fairness, but remembering that Matter needs control as well as tolerance; and so, though all force be masked, command and exact obedience and fair response instead of the tardy compliance of the brute who knows the weakness of his master.

Be strong and brave in the knowledge of the greatness of your inheritance, and *masking* force in justice, but not in bitterness and vindictiveness, *assert* once more your right and power to *rule*.

Rule in the power of Spirit, and in Love and in Intellect, and be not overborne and buried in the storm of the earth-born and the low and bestial forces which have been swaying you.

### TO MY TWIN SPIRIT.

Spirit that art twin with me,  
Guard and Ruler, Friend and Guide,  
Spirit in the ether free,  
Yet for ever at my side;  
Breathe through me thy mystic breath.  
Life in life, as life in death.

Twin existence, sister mine,  
Give me all thou mayest give;  
Something of thy soul divine  
Mingle with me while I live;  
As I shall be make me now;  
One with thee, and e'en as thou!

Haply years may be e'er peace  
Full, complete, my bonds may free;  
One short hour my soul release,  
Let me taste death's ecstasy!  
From this rayless Life and Night  
Lift thou me to Death and Light!

—K.

THE difference between Spiritualist and psychic researcher has consequently become a difference in amount of caution in face of each new phenomenon rather than any serious divergence in ultimate opinion.—J. ARTHUR HILL, in "Spiritualism; Its History, Phenomena, and Doctrine."

### FROM THE LIGHTHOUSE WINDOW.

We learn that two-thirds of the first 2,000 copies of "The Thinning of the Veil" have been taken, and that the writers and promoters of the series have no pecuniary interest in it; "the profits will go in propagandism." The book is now being sold in America, where other volumes of the series are now rapidly circulating. It is published by Mr. John Watkins at 2s. net, and can be obtained at the office of LIGHT.

The "Daily Express" of the 25th ult. gives an account of a murder revealed by a clairvoyant, received from its Paris correspondent. It was a crime committed so long ago as December 30th, 1913. It seems that Louis Cadiou, proprietor of a gun-cotton factory, disappeared mysteriously at that time, and could not be found. A relative of Cadiou "consulted a clairvoyant, who gave certain indications which led Cadiou's brother to go to a secluded wood near the factory, where he discovered the body of his brother." Subsequently a man was arrested on suspicion of being the murderer, and will be tried in due course.

Writing in "The Young Man and Woman" for April, the Rev. Walter Wynn says, "I have had already a large number of letters denouncing Spiritualism and 'Rupert Lives' from people in the Churches who refuse to read my book. This is the spirit and mental attitude that empties the Churches." Mr. Wynn further says, "At any rate, 'Rupert Lives' is selling, and I earnestly hope it will sell, for it will precede other messages that I hope Christ is inspiring me to pen. I take my orders from Him only, not the Pope, or the State, or the Baptist Church House, or Dr. Dixon, or the Tabernacle. I am a Free Churchman." This is the true note of valiancy. Martin Luther still has spiritual descendants.

In the "Daily News" of the 29th ult., Mr. Wynn replies to some portions of a criticism of his book by the reviewer in that journal. In the course of his remarks, he says: "I deny that 'Rupert Lives' contains either my own latent memories, beliefs or desires. In many cases it records the exact opposite, and any man who really reads the evidence with unbiassed mind must say so. I believe the next life is a natural evolution of this one. I believe God is letting in light on this great fact. And I believe that men will adopt any theory of the phenomena rather than be compelled to admit the truth of the After Life."

"Can we Communicate with the Dead?" is the title of an article in the April number of the "Royal Magazine," by Mr. Elliot O'Donnell. The writer is a firm believer, and supplies a number of convincing instances of communication. Many may take exception to his statement that the best results are obtained by means of table-tilting and rapping. Those familiar with Spiritualism will also question his correctness in saying that intense concentration on a dead friend or relative must be practised by sitters. Experience hardly confirms this. The Rev. William Stainton Moses, in his advice to inquirers as to the conduct of circles, says, "Do not concentrate attention too fixedly on the expected manifestation." The "Royal" offers a prize of £5 for the best example of an extraordinary experience in connection with psychic happenings.

Writing of the "Sunday Express" séance with the brothers Thomas—vulgarily described as a Press "stunt"—we said (p. 92): "Several people thought they saw a figure move to and fro in the circle. We did not see this ourselves, and no doubt those who did would be at once classed as Spiritualists, and their evidence discounted." According to the "Psychic Gazette," the editor of which sat on the side on which the figure appeared, two of the persons who claimed to see it were Colonel Lowther and Lady Diana Mannors, neither of whom, we presume, can be accused of being Spiritualists. This is, perhaps, why the matter appears to have escaped the attention of the "Sunday Express," in its report of the séance.

Mr. Horace Leaf on his present tour has visited, or will visit, Nottingham, Ripley, Hanley, Glasgow, Edinburgh and Dundee. In all the towns in which he has already spoken, he has addressed large audiences, and he reports that the interest is very keen and the movement flourishing. He is to visit Aberdeen, Manchester, Birmingham (and district), Northampton, Nottingham (for the second time), and Bournemouth. He "expects to conduct about one hundred meetings and circles in less than as many days." Mr. Leaf is a vigorous orator and will do much to sustain and deepen the impression created by the campaign of Sir Arthur Conan Doyle and Dr. Ellis T. Powell.

The "Times" Literary Supplement for the 27th ult. contains a long notice of Dr. von Schrenck-Notzing's account of his investigations into the phenomena of materialisation,



which has been published at Munich under the title, "Materialisations-Phaenomene." The reviewer raises no *a priori* objection to the author's report on the ground that it vulgarises the unknown, but as to the evidence, while the chief witness, Dr. von Schrenck-Notzing himself, appears to be honest and straightforward, "we have no knowledge if he has the experience necessary to detect fraud." "We fear, therefore," concludes the review, "that this elaborate book does no more than add to the dubious literature on the subject."

#### THE GLASTONBURY SCRIPTS: MR. BLIGH BOND REPLIES.

In the "Evening News" of the 28th ult., Mr. Frederick Bligh Bond, F.R.I.B.A., replies to the criticisms of "The Londoner." He declares that neither he nor his friend, "J. A." the automatist, were deceived by the supposed mediæval English in which some of the communications were given. Further, he says: "For sixty years and upwards the systematic research of eminent antiquaries had failed to locate this chapel about which so much has been written. In addition, one representative society had spent much time and money in fruitless excavation close on this very site, with negative results and a hopeless verdict. It will be appreciated that a dogmatic statement obtained by two comparative novices, flouting the conclusions of other antiquaries and yet subsequently proved truthful in detail, is a phenomenon demanding the earnest attention of thinking people."

That certainly answers "The Londoner's" jibing observation, "Give me a gang of men with spades, and, without any ghostly aid, I will find you all the foundations that remain at Glastonbury."

On the peculiarities of language in which the scripts were received, Mr. Bond writes:—

"As to the absurdities of language employed, what, may I ask, are we bound to infer from this fact?"

"Language is the *mechanism* of the communications. The vocabulary is provided, surely, by the brain. And by whose brain? Why not by the medium's, since we know he has a brain, though we cannot say positively that 'spirits,' however intelligent, are provided with any counterpart of that very specialised piece of machinery which, as a race, we have built up and evolved for the purpose of defining our physical relations."

"Idea, like Emotion, is impersonal, and may inspire one or many. It may be communicated in a variety of ways, and may find a different expression in each individual it affects."

"Here is a case in which, from some source unknown, Idea enters and proceeds to clothe itself (in this case, subconsciously) in a patchwork garment of odds and ends of mediæval English or rusty 'schoolboy' Latin, lingering in the convolutions of J.A.'s brain."

"It is but the typical expression, the rough-and-ready symbol, of a mood, just as the 'Wardour-street' English so often indulged is the reflection of a certain mental atmosphere."

Mr. Bond concludes:—

"Too often the Substance of a dream, the Reality which seems so vivid to our dream-consciousness, eludes us as we wake, and all that remains is its distorted shadow. The brain will not 'bring it through.' But in this case the Gate of Dreams has veritably proved the Gate of Remembrance, for the spade of the digger has made patent the truth of the Vision."

The proof of a thing's being right is, that it has power over the heart: that it excites us, wins us, or helps us.—**RUSKIN.**

No artist work is so high, so noble, so grand, so enduring, so important for all time, as the making of character in a child.—**CHARLOTTE CUSHMAN.**

MANY people now living have seen and conversed with someone who has long ago passed through the change of death, but who is able, by borrowing matter from a medium, to render himself visible and palpable for a limited time. I remember conversing face to face in French with a figure dressed as a Carmelite nun, who said she had lived long ago at Montreal, and was for the moment one of my guides. She said she often came to my house in the country and knew my little girl, aged about four. The very next day the child said that a strange woman in funny clothes had leaned over her cot. Records of appearances of the "dead" to the living are innumerable. It is said that Dante appeared to his son, Pietro Alighieri, and told him where he would find, behind a secret panel, the missing MS. of the thirteenth canto of the "Paradiso"; but this was in a dream, when the perceptive faculties of the subconscious self are on the alert. So we read (Acts xvi. 9) of a man of Macedonia appearing to Paul and entreating his help. We are told that Lady Burton burned the MS. of the "Scented Garden," which was ready for the press and even already sold, at the most emphatic command of Sir Richard, who three times appeared to her after his death.—"Wonders of the Saints," by F. FIELDING-OULD, M.A.

#### COUNSEL, VISION AND PROPHECY.

"Spiritual Reconstruction," by the author of "Christ in You" (Deeper Issues Series; Watkins: 2s.), is a little book of messages received between June, 1916, and March, 1917. They are of a high order and deal with the vital fact that wars and troubles will cease only by determined struggle against stagnation and inertia in face of the new spirit which is breathing on the world as a Creative Power. The counsels against the old temper of *laissez faire*, wait and see, and the like, are vehement. The communications, deeply Christian in tone, are on the higher plane where dogma is symbolical of spiritual verities. The book maintains the essential truth that the Kingdom of God can come only through individuals, for the mind of Man is the appointed field of action of the Divine Spirit, Who works on the mass through the unit.

"In the spring of 1919," we are told, "strong spiritual forces will control the earth, and you will be astonished at much that you see. . . . A great teacher will come to you later, and bring with Him new ideals; the essence of His teaching will be simplicity and truth." Along with much indisputable truth greatly needed at the present time there are prophecies of flood and earthquake. "Earthquake" is a familiar symbol for fundamental political change, but in the present case the symbolical interpretation cannot be used; it is stated that "Heligoland is disappearing . . . and there will be fewer islands": can the symbolical meaning have been swamped in transmission? Also Reincarnation is spoken of as a fact. This opens too large a field to be treated of here; and, however plausible as an explanation of human inequalities, it is a matter on which it is wise to hold judgment in suspense. After all, it does not concern us much, and is open to enormous misconceptions and abuse. The immediate duty of Spiritualists is not to probe possibilities, but to use the spiritual laws of justice and goodwill here and now, to find solutions for the difficult problems which are upon us all in the present. Physical and social reconstruction can be durable only in the degree to which it gives effect to the higher perceptions.

S. DE BRATH.

WHERE is one that born of woman altogether can escape From the lower world within him, moods of tiger or of ape? Man as yet is being made, and ere the crowning age of ages Shall not æon after æon pass and touch him into shape?—**TENNYSON.**

"HOW TO LET THE WORLD KNOW."—This will be the title of the address to be delivered by Mr. H. W. Engholm at the social meeting of the L.S.A., to be held at 6, Queens-square, at 7 o'clock, on Thursday next, April 10th, following the lecture by Dr. W. J. Vanstone at 5. Mr. Engholm, who is a gentleman of long and wide experience in publicity work in connection with journalistic and other enterprises, will, we understand, have some striking ideas to express, and we hope that all who are interested in the promotion of our work will attend and support him.

**SYNTHETIC SPIRITUALISM.**—A progressive series of lectures will be given at the Grovedale Hall, Grovedale-road, Highgate, by Mr. T. O. Todd, in association with the Progressive Guild. The preliminary lecture on Friday, the 4th inst., will be followed by addresses on alternate Fridays, at 8 o'clock. The lecturer will deal with the Philosophical, Scientific and Religious aspects of Spiritualism, especially as regards the latest revelations of science and their confirmation of the Spiritual hypotheses. These lectures will be of especial value to enquirers and students, as they will form a truly synthetic presentation of Spiritualism, and show the relationships between Matter and Spirit; this life and the next, Spirit Communion, immortality and the existence of God. On the intervening Fridays addresses will be given by other lecturers, who will deal with progressive subjects. All visitors will be cordially welcomed by the Guild members.

**LEGEND AND HISTORY.**—We cannot accept, of course, legend as history. But neither can we reject it, as we should pure deliberate invention, as of no historical value at all. Legend differs from deliberate fiction in this, that though grossly inaccurate, and often far removed from the truth, it is nevertheless a record of—or has been inspired by—something that has actually happened. . . . The truth is that tradition paints characters and tendencies of great events more faithfully than does the reputed historian, and that despite the glaring colours and exaggerations it delights in. Modern history is accurate only in its records of actual events: of time, place, numbers, and such-like data. But when it is a question of interpreting great national events or delineating the character of a national hero, then tradition often is the more trustworthy, and that for the following reasons. As far as motives and results or cause and effect are concerned, the historian records his own opinions. Were the opinions of other persons canvassed, possibly no two might agree. The opinion of a crowd, therefore, is not necessarily any nearer the truth than any such individual opinion; but tradition is more than the transmitted opinion of a crowd. It is the survival of the aggregate spirit of the times—the *vox populi*—which gives us a moving picture of the times, so that we can analyse dispassionately and apportion cause and effect.—"The Rival Philosophies of Jesus and of Paul," by IGNATIUS SINGER.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1. — 6.30, Rev. Susanna Harris. April 13th, Dr. Ellis T. Powell.

The London Spiritual Mission, 13, Pembroke-place, W.2. — 11 a.m., Dr. W. J. Vanstone; 6.30 p.m., Mr. James Coates. Monday, April 7th, at 3.30 p.m., Mrs. Annie Brittain, clairvoyance. Wednesday, April 9th, at 7.30 p.m., Mr. James Coates, lantern lecture on "Spirit Photography."

Lewisham. — The Priory, High street. — 6.30, Rev. Susanna Harris.

Harrow and Wealdstone. — Gayton Rooms, Station-road, Harrow-on-the-Hill. — 6.30, Mrs. M. H. Wallis.

Camberwell Masonic Hall. — 11, Mrs. Thomson; 6.30, Mr. Nickels, of Luton. 13th. 6.30, Mrs. Beaurepaire.

Croydon, 117b, High-street. — 11, Mr. P. Scholey; 6.30, Mr. T. Olman Todd.

Kingston-on-Thames. — Bishop's Hall. — 6.30, Mrs. Canmuck, address and clairvoyance.

Walthamstow. — 342, Hoe-street. — 7 p.m., Mr. R. Bodington.

Battersea. — 45, St. John's Hill, Clapham Junction. — 11.30, circle; 6.30, Mr. J. Maskell 10th, 8.15, Mrs. George.

Brighton. — Windsor Hall, Windsor-street. — Mr. A. Punter, of Luton, addresses and descriptions; 11.15, Windsor Hall; 7, Athenæum Hall. 3, Lyceum. Monday, 8, healing. Wednesday, 8, public meeting.

Woolwich and Plumstead. — Perseverance Hall, Villas-rd., Plumstead. — 7, Mr. H. Wright, address and clairvoyance. Wednesday, 8 p.m., experience meeting; clairvoyance by Mrs. Smith.

Holloway. — Grovedale Hall (near Highgate Tube Station). — 11.15, Mr. T. O. Todd, "The Higher Phases of Christ's Mediumship"; 3, Lyceum; 7, Mr. and Mrs. Brownjohn. Wednesday, 9th, Mrs. Fielder. Thursday, 10th, 8 p.m., Mrs. Mary Gordon, educational lecture on "Names and Numbers," taken from audience. Admission free. Silver collection in aid of building fund.

Brighton Spiritualist Brotherhood. — Old Steine Hall. — 11.30 and 7, Mrs. Neville, addresses and clairvoyance. Also Monday, 7.45, psychic readings. Thursday, 7.45, questions and clairvoyance. Friday, 7.30, Guild. Forward Movement: Sunday next, Athenæum Hall, 3 p.m., Mr. A. Vout Peters, lecture, "Sorrow and Death in Relation to Life," followed by clairvoyance. Tuesday, 7.30, Athenæum Hall, concert in aid of the Forward Movement Fund, arranged by Mrs. Steir.

SOCIAL EVENING. — On Saturday, the 29th ult., the Little Ilford Society of Christian Spiritualists held the third of a series of four social evenings, arranged on behalf of its New Church Fund. So far, they have realised a clear profit of over £20. The dances were much enjoyed, as also was the rest of the programme, consisting of songs by Miss Stella Thompson, Miss Hilda Stephens and Mr. Bernard Self, a recitation by Mr. Stephens and a clever ventriloquial sketch by Mrs. Nita Barrow. Hearty thanks were voted at the close to Mrs. Jamrach, who organised and carried out the arrangements and to the artistes, pianist and the helpers at the refreshment stall. — A. J.

"Subdue the angry by friendliness; overcome evil with good; conquer those that are greedy by liberality, and the liar with the speech of truth." DHAMMAPADA (From "Lotus Blossoms." Price 7½d. post free.)

SUNDAY, April 6th, 7 p.m. Paper by Ananda Metteya, "Kamma," at Buddhist Society, 43, Penywern Road (near Earl's Court Station).

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"Notes By the Way" have been held over this week to accommodate other matter.

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Some nine months ago there came to our office a retired business man, F. L., desirous of inquiring into psychic evidences. He brought an acute mind to bear upon the question and soon satisfied himself of the reality of the subject, and of its immense importance to the world. With a fine public spirit he has now made the following offer:—

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## COMMON-SENSE SPIRITUALISM: TWO SYMPOSIA.

By STANLEY DE BRATH, M.Inst.C.E. ("V.O. Desertis").

(Continued from page 107.)

**SOLDIER.** The unintelligent will not long remain so if you can show them how to distinguish between Spiritualistic futilities and spiritual uses of them. Men who see, can make others see. Look how Archdeacon Wilberforce filled his church with men; and the Rev. Arthur Chambers at Brockenhurst worked through all opposition and became a real power; his books and sermons, though nothing like as good as Wilberforce's, have an enormous circulation.

**CHAPLAIN.** Our greatest loss has been the county schools. Any morality that is taught is secular and utilitarian: the idea of self-sacrifice is as absent as the notion of a Divine principle in the Universe to which man must conform himself as he conforms to the physical laws.

**PHYSICIAN.** That is so, but has not the Church still a great opportunity in the training of teachers? The teaching in the schools has passed definitely out of the hands of the clergy, but at the Universities—and every teacher has to be University-trained—they still have the chance of forming those who will form the minds of the nation. But if they are to succeed they must abandon "doctrines" of all kinds. We do that in Medicine, and are not therefore "nebulous."

C. It is much more difficult for us than for you. Your

training is scientific from the first, the grounds of every theory are set forth and theories are admittedly provisional. Our theological training and examinations are doctrinal and dogmatic, and this forms a habit of mind very hard to break through.

P. We seem to have got off the track. I am very loth to admit the action of "spirits." If we are to take the messages at face-value, and the psychic body is the replica in finer material of the physical body, all the organs of the former must have their appropriate use as they have in the latter, and an eternity of that kind is to me simply unbelievable.

**ENGINEER.** They say nothing about eternity; on the contrary, they speak of another change in which it would seem that the organic structure is modified or cast off. But I am inclined to admit that when a Rationalist declares that our present consciousness cannot be permanent, he is more or less right; but he confuses between the personality, which is evanescent, and the Self which will develop. The Easterners cleared this up long ago, and the spirits agree; they say "Personality endures for a time, but when a soul becomes wise it rises above personal desires."

P. But the phenomena seem to me discontinuous to the rest of Nature—a kind of invasion of natural continuity.

E. Hardly more so than the discontinuity of Life to organic matter?

P. Yes, more so; because the early forms of life, such as the segmentation of a cell, are sufficiently like the phenomena of crystallisation to be regarded as continuous in principle. Spiritualist phenomena seem to me discontinuous to everything else.

E. I can only say how it appears to me. We know Matter only by its properties, i.e., by the physical energies imprisoned in it which produce those properties. All forms of energy have mathematically expressible and inherent laws—gravity, heat and light obey the law of inverse squares; electricity and magnetism obey the law of inverse cubes, etc., etc. They are all interconvertible in mathematically exact quantities according to laws expressed by equations. Even chemical action must depend on the number of electrons in each kind of atom and their paths of movement. Now all this, to my mind, proves that the Divine Mind is creative and sustaining to the whole universe, for Law without Mind is discontinuity, if you like! Jesus told us that "God is Spirit."\* Therefore all things proceed from God. Therefore the whole cosmic order is spiritual in its origin and harmonious in its method, from the chemical atom to the soul of a musician. With intelligent life the moral order comes into view—the instincts of animals, which we agree are referable to unconscious mind, are subconsciously moral; they control the sex-instinct, which is a fundamental means of evolution. There seems to me no more discontinuity, in the sense of discontinuous causation, in Spiritualistic phenomena than in vital phenomena generally.

P. I must think over that before I reply.

**HOSTESS.** Is not the solution to be found in the idea that human happiness and well-being can result only from the love-principle in action—unselfish action for the general good—to treat all theological ideas as pictorial, dramatic and literary—not absolute, or even final? Is not this the same as St. Paul's "more excellent way," which he placed in a certain contrast to the mediumistic "gifts"?

C. No doubt it is so; and for my own part I should like to get back to the gospels and drop all theorising. But one is not in the position of the Apostles—they had to deal with people who really believed in God, however distorted the beliefs. The Jew, even the Sadducee, believed in God; the Athenian was "in all things too superstitious." We have to deal with men who have no religion at all, who call themselves Rationalists.

H. I think I should ask the Rationalist to be a little more rationalist, and to examine experimentally before he condemns; there is a lamentable lack of experiment among those who write against Spiritualism. Mr. Arthur Hill, who has written one of the best books on the subject which has yet appeared†, finds rather amusing the alliance of

\* πνεῦμα ὁ θεός—God is Spirit—not a Spirit. The article introduces the idea of limitation and is absent in the Greek.

† "Spiritualism, Its History, Phenomena and Doctrine," J. A. HILL (Cassell, 7/6 net).



Roman Catholic theologians like Father Vaughan, Anglicans like Lord Halifax, and Rationalists like Mr. Clodd, not one of whom has any considerable first-hand knowledge, assailing those who have; and using, not the modern experimental method, but the obsolete weapons of dialectic.

C. I am afraid all this is not distinctively Christian.

H. But it finds its place in Christianity. Can you not take your stand on the moral factor in history, and show how its neglect has invariably led to retribution, as recently in Germany? Can you not use Spiritualism to show the objective reality of the soul? I myself was a sceptic—made so by early Calvinistic teaching. A friend urged me to go to some séances. I went, and was so much disgusted at their inanity that I almost resolved never to repeat the experiment. Then, at a materialisation séance I saw my father's face, and I felt that there must be a truth behind the childish folly. I saw more, and was convinced that souls survive death. That was a new light, and everything else followed in due course—there must be a real spiritual world and a Ruler of it. All my ideas gradually fell into place. My friend could write automatically, and through her I had many messages from those on "the other side"; nothing very startling, but enough to show me that they are not far off. I never go to a séance now, and have not been for years. One of the messages to me was, "Man does not need to know ever more and more, but to love God." Whether it came from the other side or from the subconscious mind, it is equally true. The Love of God is the golden clue—and when one understands that this Love is not emotional as we understand the word, but the revelation of a Principle which pervades all Nature and ends (for us) in the ministrations of Christ, we are intellectually satisfied.

C. And you mean that Spiritualism has led you to this?

H. Yes, I do. It was the starting point. And the next step was the fact that these messages, which claim to be from my dear friends over there, all insist on two things—Love for all we meet, to see the high possibilities in them; and prayer to bring us into touch with the Divine Will and to draw strength from God. I do not care who denounces Spiritualism, for I can repeat the words of the blind man—"One thing I know, that whereas I was blind, now I see." The principle is world-wide; we cannot but love it when we see it. All that is, exists

*per l'Amor che muove il sol e l'altre stelle.*

P. We will leave the lady the last word.

H. The last word is Dante's.

## THE CALL OF THE YOUNG.

By BARBARA MCKENZIE.

"I will pour out my spirit—your sons and your daughters shall prophesy, and your young men shall see visions." (Joel.)

"I am convinced that we are on the verge of this age (of inspiration) if we have not already entered it." (Dr. Ellis Powell.)

It has needed a world war, with its wasteful prodigality of all good things, to open our eyes to the stores of actual and potential energy and courage possessed by our young people. In pre-war days we admired their charm and spontaneity, and compared them with our own restrained and bounden adolescence, and we sought means to save them from the hardships that had been ours, and almost made them believe that to have "a good time" was a *sine qua non* of their existence.

And then came the darkness, and humanity stood still for a space, and in the first dawn of that blood-red day which was upon us, we heard the voices of the young reminding us that this was their opportunity, and they went out "not knowing whither they went." They knew, by instinct however, that here was something which demanded those fine forces we had so slackly exercised, those sporting assets of their character, that longing for change and adventure, that desire to measure themselves against something really big, to exchange the playing field and the tennis court for the battlefield.

It seemed as if a magic piper had come and called away all the boys and girls who were fit. That the reality proved so sordid does not affect the first fine free gift, but pray God that the next great call to the flower of humanity may be to serve in a fairer field of action. Many, far too many, have earned their promotion, have poured out "the red sweet wine of youth" ungrudgingly for their native land, others have given the perfection of their strength and must now go softly all their days, others have had terrible revelations of their darker selves which have left their mark, others have come back with developed grit and manliness, but with a deep grave in their hearts, seldom to be uncovered even by their own thoughts. We only know it is there when the eye reveals it, and the lips question us on the deep things of life. And the girls, too, have given their noble contribution. Those who went out to new, strange fields of action and those who stayed at home quietly and did double shifts, have both been a joy to our hearts. Excesses have been the exception—the right use of freedom is a problem

that their elders have not yet solved, so why should we expect miracles from those thrust suddenly from our safe shelters into such a storm?

And my concern is as to what our movement has to give to these young makers of Britain. For they have already made it—their lives have been spilt and spent for that ideal nation on whose behalf they went out; now they have come home again and their comrades cry from the further shore that the vision must be realised. It is this cry coming from the hosts who have passed on in their youth and beauty that surges in men's ears to-day and refuses to let them rest until justice and righteousness dwell in and among the nations. In what strength are these young people to carry on this big business? Old landmarks are swept away, old standards gone, both in social and religious life—what shall provide the mainspring of that noble action we desire for them and for the State? To organised religion, although some may give lip service and perfunctory attendance as a useful social institution in default of better, few will look, unless when a noble personality grips their allegiance. The pessimism of the Church about itself is appalling, and sufficient to drive away the young and healthy mind. A Convocation which spends a sitting wrangling over the inclusion or exclusion of a phrase referring to the story of Noah; which will not help its thoughtful members over the damnable clauses of the Athanasian Creed; which allows one voice here and another there to deny one portion of the creed and now another in a haphazard fashion and which gives no definite ruling about anything in Convocation except *status quo*, what light or leading can our young people expect from this quarter? Dr. Ellis Powell's lectures on the bearing of certain words in the New Testament in the light of psychic science, I read with pleasure and profit, probably because the Bible was the text book of my youth, but what interest can this have to those to whom it has not been a medium of teaching? Their natural question is, "Why, after all the centuries of study and the tomes of inquiry, should this be necessary to-day?" and one finds it hard to answer in any reasonable fashion. Historical necessity, further revelation—the answers are not good enough! It has been a vital necessity for years of this century alone, that organised religion should link its text book up with reality, and it has missed the tide. The young people may have to find another boat to carry them across the deep waters.

And yet this generation is more truly religious, I believe, than that of its fathers, for it earnestly seeks the way to knowledge of that other world and its purposes. Their comrades have gone thither and to its brink we brought them to behold such an inferno, and mayhap to obtain such revelations of self as have not come to us. The young men are calling from the other side, "We live, we live and love!"—now it is "Raymond," now "Claude," now "Rupert," and all the dear unnamed, shrined in our hearts. To whom do they call, do we think? To us, their fathers and mothers, who need them so! Aye, surely, but after that surely, too, to their mates, those who would have been linked with them heart and hand if they had been spared, and they need them now to be their message bearers, for they are quick and sensitive to the voices from the beyond. Many of the messages have come, are coming, to us, the elders, because we have had opportunities impossible so far to the young. Are we passing them on—that is the gist of my subject—or are we absorbing them for our own selfish gratification and letting the young people drift, or find things out with infinite labour, when some of our experience might have been at their service? They may drift into agnosticism, many are there now, but they will not drift into pre-war materialism, I think. They have a new world to build whose foundations are already laid, though barely revealed, and it cannot be built worthily as they would have it, on denials, stern reality has taught them thus far. It remains with us whether it shall be "built to music," to the organ tones of the glad affirmation that "Life is lord of death," that we are not left without a key to that door through which their comrades have gone, that we live in an ordered universe whose laws it is man's privilege to discover, that we have (vide E. Wake Cook, p. 54) "higher soul faculties giving access to vast treasures . . . revelations of an inner and greater universe . . . beautiful beyond a poet's dreaming," an artist's vision, who knows that fine character is the result of awakened right and fine feeling. This surely is the positive message the young want to hear from us to-day: range, vision, adventure, opportunity for experiment, and sacrifice too, on behalf of a humanity bigger than they thought. If we can give them such music, they will rebuild our old world better than they know—a world in which dwelleth righteousness.

But I hear a query, "Do they really want to know these things? Don't they want a good time now, to jazz and motor and forget?" A brief spell, maybe, but not the nine months the Bishop of London would allow. Youth wants to be up and doing, and has learned to work hard and play hard, but they are under no illusions that there is a soft job awaiting them. Hear how some reveal to us the hunger and thirst of their souls for bread which satisfies. It is good to know that they do not shrink from the knowledge we have—the shrinking is amongst their Calvinistic elders—nor do they think it beyond their understanding, even though it deals with the heavens and the hells and with the Communion of Saints or the intercourse of evil livers. There is none of that false timidity in approaching the subject which made any



individual mention of religion a nightmare of my youth. "Is it true, is it real, where are the proofs?" that is their cry. And we dare not "put them off"—"another day we shall talk to you about it"—"when you are older"—"these things are too deep for you"—"these are mysteries." No, we must show our hand, and play fair with our boys and girls, and it may be make some amends for the terrible things we have asked of them.

(To be Continued.)

#### "CHRISTIANITY V. SPIRITUALISM."

We take the following extracts from an article which appeared in the "Christian Commonwealth" recently from the pen of Mrs. Barbara McKenzie. Alluding to the title as above, Mrs. McKenzie wrote "The antithesis is not mine; it is the Dean of Durham's."

And she proceeded:—

"As I read his inspiring sermon on Christian Unity in 'The Christian Commonwealth' (March 19th) my heart warmed: I thought well of my fellows and was caught into 'a large place,' and then I came to the sentences, 'Men's hearts are everywhere failing them for fear.' 'And where they are not turning to Christianity they are turning to Spiritualism.' 'It is essential that the new world should be sanctified by the spirit of Jesus Christ.' Such a little devil's horn, and yet here it is peeping out from under the biretta of this eminent Anglican priest—*vide* the Dean's earlier remarks on the evils of intolerance, to be found in all religious bodies. In the same breath and with all his goodwill he invokes this evil spirit against a body of people which to-day is giving comfort, by its religion or philosophy, to many a heart, and which is bold enough to found that philosophy, not upon tradition, nor even upon spiritual experience alone, but upon physical, psychological, and spiritual experience, and I make bold to say is in all its works to a large degree sanctified by the spirit of Jesus Christ. Spiritualists are probably the most potent allies Christianity possesses to-day—a day in which many are fighting shy of all that the Churches offer. For they claim to verify and demonstrate the foundations of Christian belief; that man is spirit—that messengers operate between this world and the next, and that at death man passes into life. Many would commit themselves to much more of the teaching of the Church, but I limit myself to include all Spiritualists. Can such allies be derided or ignored? Many holding these beliefs are to be found within all the Churches—Anglican, Free, and even Roman Catholic—and many who are without, and remain isolated, or have formed groups for worship, have done so because having recognised a new truth, there was as of old, 'no room for them in the inn.' Only a week ago, I sat in a London hall, and listened to a well-known Anglican clergyman expressing his joy at the enrichment to his religious belief which had come through investigation of the facts and philosophy of Spiritualism. He claimed these facts as the heritage of the Church, demonstrated by saints and mystics, who were equally 'a peculiar people' in their own day. This clergyman does not stand alone. I trust that Dr. Welldon's views on Spiritualism and its effects may be modified by first-hand acquaintance with some average persons holding such views."

#### "LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

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DECEASE OF MR. HAROLD ASHTON.—Mr. Harold Ashton died after a long and painful illness on Monday, the 31st ult. His name came into great prominence when, rather more than two years ago, he figured as one of the leaders in the Press campaign against Spiritualism in the Northcliffe papers. He was also one of the principal witnesses called at the West London Police-court in January, 1917, against Mrs. Brockway, the American medium, upon whom a peculiarly cruel attack was made. It will be remembered that although defended by Mr. (now Sir) Ernest Wild, K.C., and Mr. Frampton, she was fined £50 for "fortune-telling." Yet Mr. Ashton, we think, testified on at least one occasion to a personal experience with a medium in which he received delineations which showed evidence of a supernormal power. He is described as an able journalist and "a very lovable man of genial disposition." We have no word to offer in the way of criticism of his active hostility to mediumship. He was doubtless misled by coming into contact with much so-called "psychism" which we ourselves deplore. Animosities must disappear in the presence of death. We must forgive and forget, and wish him well in a state of larger knowledge and truer understanding.

#### A SUGGESTION TO THE SCEPTICS.

By Mrs. PHILIP CHAMPION DE CRESPIGNY.

To those who watch intelligently the march of evolution an attitude of open-mindedness towards the phenomena of super-physical matter should not be impossible. Man's mind, used for the extension of his consciousness, has, through the progress of the centuries, conquered, one after the other, the elements of Nature, harnessed them to his uses, unravelled their tangled mysteries, and deflected the most potent forces from undisciplined violence into the dominion of rule and order. In vanquishing the air, a victory sighed and schemed for since the mythical days of Icarus, it would seem that, except in detail and degree, the limits of his field for exploration have been reached.

What is more reasonable to suppose than that the next step forward is to bridge the gulf, infinitesimal as a throb of light, that lies between the plane of physical matter and the next?

We bridge the chasm between mind and matter every day, it is being bridged all round us, but in familiarity with the process we lose the wonder of it, and more important still, the suggestive truth that might be the key to many riddles. As a matter of fact, there is no chasm.

The processes of thought in themselves prove the continuity of a certain form of physical matter; that is to say we can watch the transmutation of matter that is ponderable into matter outside the cognisance of our five senses. The tissues of the brain wasted by the chemical changes resulting in thought, are repaired by the absorption of ordinary food, which, in its turn, is again transmuted into a form of activity which is the source of all intelligent action. Thought rules the world, but can also penetrate regions far beyond the reach of men's physical senses. For every force obtained there must be an equal force expended, and to think, we must eat.

Is it then so fantastical to imagine that in the very finest form of physical matter, the brain and nervous system of the human organism, the means may lie of communication between this and more subtle conditions of matter?

The present widespread interest in the phenomena of Spiritualism—so called for want of a better name—is sufficient justification for any attempt to place them on the firm basis of natural law. The accusation of gullibility and swindling is no longer heard whenever the first hint of a new scientific discovery is given to the world. And scientific discovery in physical conditions has brought us to the very edge of like discovery in conditions presumably super-physical.

Light, vibrating at the rate of millions of beats a second, reveals the colours of the spectrum to our physical sight; beyond the red rays at one end and the violet at the other, it ceases to evoke response from our physical organs. But man's brain has invented instruments through which it can still reach us, until the extreme limit of even those means is reached, and light, still vibrating, passes into a region to which our sense of vision is dead. One only of those millions of beats a second divides us from Here and There. Is it such a fairy tale in these days of wireless telegraphy and telephony to imagine that somewhere lies the link that can establish communication with this plane and that—can break down the barrier that, although slight in itself, remains insurmountable so long as the proper conditions are absent, and that this link should lie in the delicate organism of the human medium, who, so far, has proved the only instrument leading to definite results?

At the present moment thousands of minds of varying degrees of intelligence and intellectual worth are interested in the phenomenon of communication with those who are gone; the belief in it is bringing comfort to innumerable hearts groping for something more than a shadow to cling to. Instead of wild declamation and unreasoning denial on the part of the sceptics, would not an attitude of serious enquiry into the logical possibility of these things on scientific grounds be the more reasonable? So far the main adverse form of argument seems to be stubborn contradiction; why do they not set out to prove along the lines of *natural law and logic*, the thing is not possible—or even probable?

Instead of inveighing against mediums, and accusing them of dishonesty when they profess to furnish the link between the vibrations of physical matter and more subtle states, why not, as a preliminary, set to work to explain the inner working of the processes that can transmute the particles of physical matter into the region of the abstract—show in fact why, by an effort of the will, we can turn the solid tissues of the brain into thought? Having explained this everyday phenomenon along the lines of dense matter, it would then be time enough to deny the possibility that the link between Seen and Unseen can lie in the organism of the human medium.

THE LATE MR. J. J. MORSE.—We learn that it is intended to re-open the subscription fund originally designed to commemorate Mr. Morse's fifty years of public work. It will now take the form of a memorial fund, and will be handed to Miss Florence Morse, his daughter. It is an excellent idea, and we hope that the fund will grow to a worthy size. Perhaps some of the societies will decide to devote the proceeds of a Sunday service to it, and thus benefit the daughter of one of the greatest of trance speakers.



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### SIR WILLIAM CROOKES.

In the fulness of years, after a life of incessant activity, in the course of which he added great things to the records of scientific achievement, Sir William Crookes, O.M., one of the greatest scientists of our generation, has gained a higher promotion than any that earth can bestow.

It is but natural that we who are termed Spiritualists should, while giving due acknowledgment to his other contributions to Science, find our especial interest in his experiments in psychical research. That also is Science, but it is not yet orthodox. A daily paper, in giving a brief account of the supernormal phenomena which he observed, tested and recorded, remarks: "But none of these, it should be said, had anything to do with the other world. . . . Crookes contented himself by calling the power that was, or seemed to be, exerted, 'psychic force.'" As we are unable to conceive of anything in the whole physical universe that has not "anything to do with the other world," that is not something manifested to our very limited senses from a realm viewless and intangible, but not less real, we are unable to make anything intelligible of the first statement. As to "psychic force," let us call the phenomena of the world in which we now live "physical force," and only the unthinking will regard them as adequately explained. But let that pass. At the moment our concern is with Crookes, the man, and how he impressed us as a mere observer, quite unscientific and little capable of entering with understanding into the particulars of his work on the technical side. First, then, we were struck with his powers of keen and close observation; he had a penetrating mind whether his study was of things or of men. His was an intellect of singular power, and yet it did not eclipse those other and higher powers which we class as ideality, aspiration, vision. He could see beyond utility to beauty, and in the sphere of the affections his character showed itself intensely, though less perceptibly to those who did not know him sufficiently well to gain a true insight into his personality.

Great intellect may go with great cowardice, and many other unlovely weaknesses of character, for intellect is a purely unmoral faculty. But Sir William Crookes was a great man, as well as a great scientist. We have but to think, for example, of that magnificent courage that in the 'seventies of last century impelled him quietly and coldly to testify to things that were anathema—not to Science but to scientists. He never recanted, but testified again and again to the unpopular facts. His last public declaration on the subject, as we are proud and glad to remember, was made in these pages.

He made his testimony to certain physical facts. That was his province as regards this subject of ours, and he was the ablest man for the work. The religious, the biological, the psychological sides of the matter he left to others. The results we are seeing and shall continue to see for generations to come.

Such poor homage as we can render his memory we shall try to pay. "It is Death alone which integrates," and we behold him full of years and honours re-united with his life partner and the many kinsfolk and friends who, in the course of his long life, preceded him into the undiscovered country.

Nothing is here for tears; nothing to wail  
Or knock the breast; no weakness, no contempt,  
Dispraise or blame; nothing but well and fair  
And what may quiet us in a death so noble.

## LONDON SPIRITUALIST ALLIANCE, LTD.

### ANNUAL GENERAL MEETING.

Gratifying evidence of increased interest in the work and welfare of the London Spiritualist Alliance was afforded by a much larger attendance than usual at the annual general meeting held on the afternoon of the 28th ult. Before moving the adoption of the report and balance-sheet for the past year, the acting president and treasurer of the Alliance, Mr. Henry Withall, who occupied the chair, referred to the critical time through which the society had passed during the early months of the year, and which eventuated in its removal to the present premises. The difficulty was a question of money—whether the immediate increase of expense associated with the change, together with the necessity for purchasing new books for the library and also for raising the salaries of the staff rendered imperative by the growing demands on their time and energies, would be met by a corresponding influx of subscriptions. Fortunately, there had been a considerable accession of new members, and thus, with the exercise of economy in certain directions, the society had been enabled to meet the worst of the pressure. What was now needed to be done was to increase the Memorial Endowment Fund started during the year, till it reached a sum which would enable the Alliance to get a house of its own. He thanked those former associates of the Alliance who had responded to his appeal and become members, and urged the need for increased support, having in mind future possible eventualities. For the last twenty years he had given the whole of his time freely to the service of the Alliance, but they must be prepared for the altered circumstances which might arise when he was no longer able to do so.

Major Hopkins seconded the adoption of the report, which was carried, and the meeting, after some discussion, concluded with the usual vote of thanks to Mr. Withall and the staff of the Alliance and also to the unseen helpers to whose aid and guidance the Chairman attributed a large measure of the success which had attended their work.

Early in the proceedings, Mrs. W. P. Browne and Dr. Ellis T. Powell, retiring members of the Council, who had been nominated for re-election, were, in the absence of other nominations, declared duly elected.

We give below a few quotations from the report:—

"The offices of LIGHT and the Alliance were removed to 6, Queen Square, on March 26th—27th, 1918. The general surroundings are in many ways preferable to the old quarters, but the accommodation is very limited.

"The main advantage is the beautiful hall on the premises, owned by the Art Workers' Guild, and let to the Alliance for its meetings. Naturally, it would be better if the Alliance possessed its own offices and assembly room, but for this, of course, it must wait until a sufficient fund is accumulated.

"Amongst the best-known friends of the movement who passed away during the year under review were the following:—

"The Rev. Arthur Chambers, of Brockenhurst, whose books have done so much to remove the clerical prejudice against our subject; Vice-Admiral Osborne Moore, late a vice-president of the Alliance, and author of 'Glimpses of the Next State' and 'The Voices,' a man of sterling character, blunt of speech but warm of heart; Mrs. Robertson, widow of the veteran Spiritualist, the late Mr. James Robertson, of Glasgow; Alderman D. S. Ward, of Harrogate, a well-known figure in the movement; Lady Torrens, an old friend and very liberal supporter of the Alliance and LIGHT; Mrs. Coates, wife of Mr. James Coates, of Rothesay, herself a remarkable private medium; Mrs. Macbeth Bain, wife of Mr. James Macbeth Bain, noted in her earlier days for her great gifts as a healer; Madame Liza Lehmann, sweet singer and musician; Mr. J. Bowskill, one of our earliest and most-valued supporters; and, lastly, that brave old soldier and fearless champion of our facts, General Sir Alfred Turner, K.C.B., C.B.

"From Chicago we learned, in April, of the passing of Professor Willy Reichel, a painstaking student of occult lore and author of 'An Occultist's Travels'; while in May the papers reported the death of one of the most famous mediums in the history of psychical research, in the person of the Neapolitan peasant woman, Eusapia Paladino.

"The fund established to provide the Alliance with a centre for its work amounted at the end of the year to £1,028. The Council hopes that all who have its interests at heart will assist in increasing the sum until it reaches the £10,000 which will enable it to carry on its work, which is continually growing, in an efficient and progressive way. There is no doubt that with the present public interest, which is expanding all the time, the Alliance and LIGHT could be made successful and self-supporting enterprises."

THE LATE SIR WILLIAM CROOKES.—Next week we hope to publish an article by Sir Oliver Lodge giving his impression of the great scientist who has just passed away.

BLESSED be mirthfulness! It is one of the renovators of the world. Men will let you abuse them if only you make them laugh.—HENRY BEECHER.



## FROM THE LIGHTHOUSE WINDOW.

The "Dundee Advertiser" of the 31st ult. contained a very full report of Mr. Horace Leaf's address at the Foresters' Hall in that city on the previous evening. The same journal of the 1st inst. contains a picture of the late Mr. Andrew Glendinning and a materialised spirit form—the medium being Florence Cook—reproduced from one of the lantern slides used by Mr. Leaf in his lecture on Materialisations.

In several of the principal newspapers throughout the country, Mr. Arthur Lovell has a letter pointing out that influenza, as well as other maladies, like consumption, can be banished by breathing exercises, which should always entail gentle, regular, but copious inhalations of air. Mr. Lovell believes that the connection between the breath and the life is closer than modern medicine suspects. The vast majority of people, he is convinced, really suffer from lack of sufficient air.

Miss Cordelia Grylls sends us a letter from Honolulu, Hawaii, in which romantic region she was detained, on her way to Auckland, New Zealand, owing to an outbreak of influenza which necessitated quarantine. Referring to her tour in the United States, she mentions that although the U.S. Government recognizes Spiritualism as a separate religious sect with its own churches and ministers, the consulting of mediums was made illegal after the Americans entered the war. This was doubtless due to such abuses as predicting the fate of young soldiers who went to Europe.

In a recent letter from one of our contributors in the United States he writes: "I can hardly believe that there is a party of Spiritualists averse to phenomena, who want a 'higher Spiritualism'—something very intellectual and respectable, like Theosophy, I suppose. Of course it is a cut at the roots of Spiritualism, whose glory consists in the fact that it alone of all faiths stands on the ground and reaches to Heaven." No doubt, in time, we shall reach a stage in which the scientific Spiritualist shall cease to scoff at his religious brother and the latter will curb his desire to excommunicate the scientist. It is only the simple common sense of "Live and let Live."

"Modern Astrology" traces some connection between the escape of the three Sinn Fein prisoners from the jail at Lincoln and the fact that at the time the sign Pisces, which "corresponds to the twelfth house ruling prisons, contained Venus, Mars and the Moon all free from any major bad aspect, etc." To an uninitiated observer this seems a little ambiguous. It was the prisoners and not the prison or the prison authorities which got the benefit of the planetary aspects. The same journal remarks on the curious fact that President Wilson's 14 points were accepted by 14 nations on the 14th day of the month (February) at the Peace Conference in Paris.

A friend sends us a copy of the "Overland China Mail," which contains an abusive and strangely erratic article on "spiritualistic claims." Here are some specimens as they are printed: "It is difficult to write without impatience of Twentieth Century people like Sir Oliver Lodge and Sir Cenan Loyle." (The difficulty is quite apparent). Then we are told of "so many bereaved people being willing to clutch at any straw to soften the blow," and learn further that "Orthodox religion as yet is divided in its attitude." The writer of the article is "ahocked" at a statement in "Raymond," and so on. The printer must have been a humorist, adding to an absurd article the last touch of absurdity.

The Rev. Dr. F. B. Meyer says, "Spirit rapping seems to be the modern substitute for real religion." It is much to be regretted if it is so, but we suppose no one but the opponents of our subject are under any such illusion. Cannot Dr. Meyer see that the decline of the religious sense has led to a condition of things in which people demand from the Church—and demand in vain—tangible, scientific proof that there is another world at all? The abused physical manifestations—even the tambourines and children's toys—are a method of demonstrating the existence of an unseen power, and that demonstration will lead multitudes to religion by breaking down the objections of materialism. It is all so elementary, that it is a pity Dr. Meyer and those who think with him cannot understand this simple point. Surely it has been explained frequently enough.

Miss J. LOUISA TILL ("La Yenda") having carried out—as organising secretary—an extensive field of work in connection with the War Economy branch of the Liverpool Women's Industrial Council, is now in London, where she hopes to find a centre for her future labours, which may include such subjects as dietary reform, food production and kindred matters, as well as psychic science. Letters for her may be sent to the care of LIGHT.

## METHODS OF HEALING: CHRISTIAN SCIENCE AND SUGGESTION.

Two letters, one from Mr. Chas. Tennant, District Manager of the Christian Science Committees on Publication, and the other from M. H. T., both dealing with Mr. E. Wake Cook's article on "Reconstruction and the Churches" (p. 83) have been hitherto crowded out. Even now we can only give them in brief summary.

Mr. Tennant maintains that "Christian Science, when properly applied, is able to meet every emergency and heal every form of disease and discord, both moral and physical." The failure of a Christian Science practitioner to heal a case "in no way disproves the divine Principle and rule of the Science." We learn further that "what Mrs. Eddy says in her writings about an 'after life' is a clear and intelligent statement as to this condition, and her differentiation between the temporal and the eternal has never been as clearly stated by anyone before."

Finally Mr. Tennant says, "Our critic is very wide of the mark when he imagines that in Christian Science Mrs. Eddy discovered the power of suggestion. Christian Science is not a form of suggestion, but is the demonstration of the spiritual understanding of the Truth referred to in the saying of Jesus, 'Ye shall know the truth, and the truth shall make you free.'"

M. H. T. points out that Mr. F. L. Rawson has shown that healing as the result of suggestion is harmful, and "that trouble comes back a little time after such healing." M. H. T. claims that "Even the Christian Scientists have not shown what Mr. Rawson has, that when a man thinks of heaven and denies the existence of the evil he is trying to save his patient from, this is only temporary relief, the destruction of the thoughts causing the trouble. The permanent healing is done by the realisation of God and heaven."

## "THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF APRIL 13TH, 1889.)

Professor Asa Mahan, author of "Modern Mysteries Explained and Exposed," died in Eastbourne last week, aged ninety. He was formerly President of Cleveland College, United States, but had resided in Eastbourne for several years.

I have nothing to withdraw in respect of what I have written and published regarding Spirit Identity. There is nothing that I wish to modify as to the value of the evidence which I have publicly set forth. That was done before the days of hyper-refinement: before we cast about for expedients for accusing a communicating spirit plausibly of—it is best to say directly—lying. I have seen no reason to accept these superfine specifics for disbelief in the evidence of my senses. I do not accept them any more to-day than I ever did. I am perhaps more inclined to give weight to certain facts that make one pause before immediate acceptance of that which it is difficult, if not impossible, to prove. But there remains in my mind a very firm conviction that the return of departed human beings to this world is as completely proven to me as is, in the nature of things, possible.

—From Notes by the Way, by "M.A. (Oxon)."

THERE is a principle which is a bar to human progress which cannot fail to keep man in everlasting ignorance, and that is contempt, prior to investigation.—PALEY.

L.S.A. UNPAID SUBSCRIPTIONS.—There are still a considerable number of members' subscriptions outstanding. The Council desire to point out that for members to terminate their connection with the Alliance without formal resignation and payment of all subscriptions due is contrary to the Articles. In the past they have not enforced this regulation, but they think that it is not just to the Alliance that members, instead of giving notice of their desire to resign, should merely cease to pay the annual subscription and ignore any reminders sent them. This is neither right nor fair. It is hoped that all members who desire to support the Alliance and retain their membership, but who have not yet paid their subscriptions, will do so promptly and thus save the Society some of the time and expense involved in sending out reminders.

ON BISHOPS.—Writing in the "Star" the other day, Miss Maude Royden said: The difficulty about bishops is that people will expect them to lead; and they cannot, because they are officials. It would be wrong to say officials never move. The earth moves round the sun: officials accompany her. The earth revolves on its axis; officials revolve too. If there is a landslip, officials move—at least, if they are standing on the bit that slips. Not otherwise, of course. To ask an official to move in any other way than these three is to ask him to do not what is impossible merely, but what he regards as morally wrong. The suggestion shocks him. If you shock him too much, he will, in self-defence, like the cuttlefish or the Zeppelin, throw out a cloud-screen. It will be composed of committees, reports, and ink. All officials do this, but bishops do it best of all.



## TRANSITION OF SIR WILLIAM CROOKES.

SCIENTIST, INVENTOR, PSYCHICAL RESEARCHER.

Full of years and honours, and with his rare mental faculties keen and active almost to the end, one of the greatest physicists of the day has passed from the scene of his earthly triumphs. Sir William Crookes, O.M., F.R.S., died on Friday morning, the 4th inst., at his London residence, 7, Kensington Park Gardens, at the age of 86. The scientific bent of his mind manifested itself from his earliest days. Born on June 17th, 1832, at nine years of age he had a little laboratory of his own, at sixteen he entered the Royal College of Chemistry as a pupil of Dr. A. W. Hofmann, and at seventeen he gained the Ashburton scholarship. In 1851 he issued his first scientific publication, a paper on the selenocyanides. Ten years later he announced his discovery, through the aid of spectrum analysis, of a new chemical element which he named thallium, and of which he exhibited a sample at the Great Exhibition of 1862. In 1875 he invented the radiometer—a marvellous little instrument which proved much more than a “nine-days’ wonder.” Two inventions which added further to his fame were the Spintharoscope, which demonstrated to the human eye the inexhaustible energies of radium; and the Crookes tube, an electrical apparatus which became associated with the discovery of the Röntgen or X rays, and of the metal uranium. One of the most important subjects to which Sir William devoted his attention was the question of the world’s wheat supply. In the course of his presidential address to the British Association in 1898 at Bristol, he pointed out the danger lest the output of wheat should not keep pace with the growth of population. As the chief need was nitrogenous manures, of which the natural supply was insufficient, he urged that the only hope of averting starvation lay with the chemist in the extraction of nitric acid from the atmosphere. Sir William was also a great authority on precious stones, and succeeded in producing artificial diamonds. Although, since the death of Lady Crookes in May, 1916, his physical powers had been gradually waning, the mental flame burned brightly to the last, and until only a few days before his death he was busily engaged in the microscopical study of sands and rare earths.

Such services to science could not fail of recognition. Sir William received the Royal Society’s gold medal in 1875, the Davy medal in 1888 and the Sir Joseph Copley medal in 1904. The honour of knighthood was conferred upon him by Queen Victoria in the Jubilee year of 1897. In 1910 he was decorated with the Order of Merit and three years later was unanimously elected to the presidency of the Royal Society.

But this great student of Nature did not confine his studies to what were regarded as legitimate fields of scientific investigation. A past president of the Society for Psychical Research, he took a very active interest in the subject with which that society is identified, and for the Spiritualist and psychical researcher his memory will ever deserve to be held in the highest honour for the fearlessness with which he braved the odium and ridicule which some fifty years ago attached to all psychical phenomena, and announced to the world the conclusions at which he had arrived. An early reference to his work in this direction is the following, taken from a journal which preceded *LIGHT*—“*The Spiritualist*” for August 15th, 1870:—

“Among the men of science who have recently begun to investigate spiritual phenomena, is one who does not keep silence about the result of his inquiry, and that one is Mr. William Crookes, F.R.S. He testifies that he is as certain that the physical phenomena of Spiritualism are real, as he is of the most elementary facts in chemistry: that whether the manifestations are produced by disembodied spirits he does not know, but will make this point the subject of future inquiry.”

Twenty-eight years later, in his presidential address to the British Association at Bristol (already referred to), Sir William alluded to the part he had taken in psychical research, and to his published account of experiments, “tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals.” “I elect to speak,” he continued. “To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit.” The papers in which Sir William recorded his researches, which dealt with all phases of physical mediumship, first appeared in the “*Quarterly Journal of Science*” in 1871, and were afterwards published in book form by Mr. James Burns, under the title of “*Researches into the Phenomena of Spiritualism*.” The mediums chiefly employed were Mr. D. D. Home and Miss Florence Cook, and it was through the latter that the materialized form of Katie King appeared. Sir William had many remarkable experiences with this spirit, of whom he wrote: “I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook’s face are absent on Katie’s. Miss Cook’s hair is so dark a brown as almost to appear black; a lock of Katie’s which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.” Again, in describing a séance held at Hackney, he says: “Katie never appeared to greater perfec-

tion and for nearly two hours she walked about the room conversing familiarly with those present.”

In the sittings with Mr. Home remarkable phenomena occurred, such as the alteration in the weight of bodies and the playing of tunes upon musical instruments (generally an accordion for convenience of portability) without direct human intervention under conditions rendering contact connection with the keys impossible. In his account of these manifestations, Sir William says it was “not until I witnessed these facts some half-dozen times and scrutinized them with all the critical acumen I possess, did I become convinced of their objective reality. Still desiring to place the matter beyond the shadow of doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific enquirers, these phenomena could be submitted to crucial experiments.” This was done, and the carefully prepared tests established fully the genuineness of the results obtained in the previous séances.

Sir William was an expert and enthusiastic photographer, and in his early days he was always asking his wife to sit for him—a fact which gives the greatest value as well as a special significance to the very satisfactory test of the truth of spirit photography which he was able a short time ago to obtain through the mediumship of Mr. Hope, of Crewe. Sir William took with him his own plate, marked it, and kept it in sight till it was put into the dark shutter. To his intense gratification the photograph, when developed, showed, beside his own portrait, a clearly recognisable likeness of Lady Crookes.

## SIR WILLIAM’S FINAL TESTIMONY.

On November 28th, 1916, we obtained from Sir William the following statement:—

“Responding to your invitation I have no objection to reaffirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that in regard to the investigation first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention does not in any way invalidate my testimony regarding the facts themselves. In my opinion they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, viz., that they point to the existence of another order of human life continuous with this and demonstrate the possibility in certain circumstances of communication between this world and the next.—WILLIAM CROOKES.”

MR. ERNEST W. OATEN, editor of the “*Two Worlds*,” has removed from Sycamore House, Worral, Sheffield, to 1, Carver Avenue, Holyrood, Prestwich, Manchester.

MR. RICHARD A. BUSH has issued a new and enlarged edition (the fourth) of his pamphlet, “*The Place of Jesus Christ in Spiritualism*,” the first edition of which was reviewed in these columns. It can be obtained at this office post free 5d.

MR. HANSON G. HEY.—His friends will hear with concern that Mr. Hanson G. Hey, the Secretary of the Spiritualists’ National Union, has been again stricken down—this time with a ruptured blood vessel. The concentrated thought and sympathy of those interested in his welfare are invited.

WRITING of Lord Rayleigh, O.M., the new President of the S.P.R., a correspondent says, “His mathematics is above the heads of most of us, but his discovery of Argon in the earth’s atmosphere by refined processes of exact measurement is a matter which everyone ought to be able to understand.”

SIR ARTHUR CONAN DOYLE’s lecture in Edinburgh on the 4th inst. was delivered in the Usher Hall to a crowded audience numbering over three thousand, and receives considerable attention in the Scottish Press. We hope to publish next week an account specially written for *LIGHT* by the Rev. Stanley Gordon.

“COMMON-SENSE SPIRITUALISM.”—Readers will be glad to learn that Captain De Brath has written a third part to the series of conversations already published. In this third Symposium another character, an Archdeacon, is introduced. We hope to publish this supplementary portion shortly.

THE ALBERT HALL MEETING.—We direct special attention to the great Memorial Service to be held at the Albert Hall on Sunday, April 27th, at 7.30. It is a courageous undertaking on the part of the Spiritualists’ National Union. We hope and expect to find it an overwhelming success. Visitors are coming to London from all parts of England in order to be present, and early application should be made for tickets.

DR. POWELL AT SHEFFIELD.—Dr. Ellis Powell addressed a united gathering of the Spiritualist societies of Sheffield at the Tivoli Picture Palace on Sunday evening last, under the chairmanship of Councillor Appleyard, J.P., ex-Lord Mayor of that city. The subject was “*Spiritualism: What it is*.” The hall was packed from floor to ceiling and a large number of people were unable to obtain admission. At the close of Dr. Powell’s address clairvoyant descriptions were given by Mrs. Crowcroft, of Doncaster.



## THE LIFE AFTER DEATH: TWO NEW BOOKS.

The common concept of sex being the biological one, to say that sex is universal may seem to many readers something mystical. To call one book masculine, another feminine, irrespective of the author's sex in either case, will perhaps appear poetic license rather than philosophical differentiation. The truth, however, is otherwise. Moreover there are practical considerations of fundamental importance for the general recognition of sex, or that which underlies sex and is its essence, in diverse realms. Chemical attraction, polarity, centripetal and centrifugal forces are varied manifestations of the same principles of Nature that are familiar to us as sex in the kingdom of life.

Of two books now under notice, one is masculine, not because it was written by a man; the other is feminine, not for the reason that a woman wrote it. The masculine is exterior, positive materially; the feminine is interior, positive spiritually.

I.—"A New Heaven," by the HON. GEORGE WARREN RUSSELL. 7s. net. Methuen and Co., Ltd.

In a typically masculine work dealing with the subject of Life after Death, what we know as spiritualistic evidences are more conspicuous than spirituality, because in such productions the intellect is dominant. Contrariwise in a typical feminine production on the same theme the spiritualistic evidences are weaker than the spiritual appeal, since in this case the intellect subserves soul. Of course many works are not typical of their kind; but generally there will easily be seen a bias, not necessarily at all in the nature of prejudice, towards the exterior or the interior view and method. There is also a higher type of work, in which the masculine and feminine are in harmonious action, constituting the Harmonial form, the type of the new age upon which we are about to enter.

As regards the two books now dealt with, the first fact that strikes the reviewer is that neither book offers much in the way of evidences, and that the one from which most might be expected affords least.

"A New Heaven" has already been appreciatively noticed in these pages ("Notes by the Way," March 29th), and the present writer heartily concurs with the author in his noble inscription to the relatives of the heroic men of the Allies who have "gone west" in Armageddon. There is ample reason, if not evidence, quite independently of Mr. Russell's book, that the "Views of our Heavenly Home" given in "A New Heaven" are not only free from exaggeration but fall far short of the beautiful reality. Regarded as "fiction founded upon fact," or even as mere romantic invention, the most delightful of Mr. Russell's pages may be enjoyed as fully as if they were verified statements of actual facts. The critical reader need not suffer a single pang of scepticism on account of the *deus ex machina* of the story, nor even of its lapses into the banal, if he will but keep in mind that the heavenly fact transcends the highest flight of dramatic truth.

Andrew Morrison, born in an Ayrshire village, for thirty years resident on the Hautapu, or "Sacred Wind" station, New Zealand, and unwittingly "mesmerised" by an old Maori priest, undergoes the experience of death, and finds it to be "life more abundant." He looks down at his own dead body, wonders what the epileptic-like Maori will do when his faint has passed and he finds himself a murderer, then discovers that two spiritual beings, Agapee and Gnosis, stand beside him, ready to lead the way to the innermost heaven. In this wonderful journey there are stellar descriptions that look much more like modern theatrical thaumaturgy than astronomical wonders of Nature. With "perfected sight" the spectator beholds the Procession of the Universe: "It was like the march past of a great army. Suns, with their attendant constellations and planets, and these with their satellites, rolled by with majestic grandeur, regularity and precision. Comets of varying colour and shape and size hissed along with arrowy and sinuous flight like aerial torpedoes shot from the hand of the Almighty."

A blazing world burns itself out before the narrator's eyes, and sinks into a gigantic cinder. Later on he arrives amongst his own kindred who had preceded him, and social wonders enchant his mind. As the sunlight paints for us our lilies, so it prints for them their books. He attends great scientific, musical and other gatherings. His chief teacher is Henry Ward Beecher, who, in answer to a question as to the end or use of prayer, says: "The ocean is made up of myriads of drops. The beauty of the firmament at night is made up of millions of single stars. So the religious power of the universe is increased by the prayers of the good."

After several days of exciting interest in Heaven, the traveller is told he must return to earth. He is given a message of "comfort, hope, peace, and joy to many a weary and heavy-laden heart"—much too long for quotation here. When terrestrial consciousness revives he finds it is noon of the day following his mesmeric death, the heavenly day and night being thus less than one-fourth in duration of that upon earth.

II.—"The Thinning of the Veil, A Record of Experience," by MARY BRUCE WALLACE. Foreword by J. BRUCE WALLACE, M.A. 2s. net. John M. Watkins.

This little book may be about one-third the verbal size of the other one. As already indicated, it is of a different mental texture, being more spiritual than spiritualistic. Making little claim to evidential value, it is nevertheless not negligible in this respect, and is worthy of sympathetic attention from all classes of readers. The foreword should not be skipped.

Beginning with experiences of clairaudience, clairvoyance soon after following, the record is unpretentious and sincere. Apparently a kind of psychometry developed: "I am conscious of the individual harmony and power of each of the spirits to an extraordinary degree, impressing me more vividly than either sound or sight of them," says Mrs. Wallace in her Introduction. Here and elsewhere in the booklet an equivalent of "The Magic Staff" of Harmonial Philosophy is proffered: "On one occasion the Teacher said to me: 'Try to understand the vital importance of keeping a calm mind, free from agitation or worry. Only the unruffled pool can perfectly reflect the heavens above it.' "Platitudinarian as the intellectualist may describe this exhortation, its spiritual importance is realised by few of us. It is an essential condition of all pure impression, wholly necessary for full realisation of such a promise as this by one of the communicators: 'Whenever anyone is really endeavouring to help another for good, there are guides and helpers ready to be of service. They gather round all healers of mind and body.'"

In these communications it is stated that there are seven planes of consciousness, and that the spirit speaking is on the third, where "some of us dwell in families, some alone, but all in love and harmony." On that plane they have personal Guides, but beyond this each is illumined by the Higher Self. "Your world and this one interpenetrate. There are worlds within, and in to the Centre of Being. Not all here are conscious of your world. *What I focus upon, that I can see.*" The italicised sentence is profoundly suggestive. Add to that power of focus the constructive elements of variously directed imagination, and how illuminative it is upon problems of this book itself and indeed all such books! "We can make our own surroundings," the same communicator asserts.

"For each the way is different, yet for each the essentials are the same." On the subject of fate and freewill, said to be "very intricate," the analogue offered is of a wheel within a wheel, both revolving, "each at a different rate of motion, yet each in perfect harmony with the other."

Teachers, "Saints," "Masters," "Angels," in this ascending order form the hierarchy of this heaven beyond the veil.

W. B. P.

## "COMMON-SENSE SPIRITUALISM": IN REPLY TO N. G. S.

My "Engineer," answering N. G. S. (p. 103) says that he was speaking practically, not scientifically. He says, "The reality, for us, is always the state of our consciousness. Hamlet's perturbed spirit finds the 'majestical roof, fretted with golden fire—a foul and pestilent congregation of vapours': he really feels it so. The man tormented by jealousy, hatred, lust, avarice, or darkness is miserable in the midst of beauty and plenty. An officer in the trenches asks his men, shivering in sodden tunics, plastered with mud, to whom it is instant death to put their heads over the parapet: 'Any complaints?' and receives the answer, 'No, sir, we are quite happy.' And they were! The state of consciousness is the reality, in a quite ordinary and comprehensible way. The spirit which really knows itself immortal, that God, the Eternal Love, is over all and in all, is happy whatever trials he or she may have to face at the moment in this life or any other. The scientific, or objective, aspect is brought out in the Engineer's answer last week, when he speaks of the fourth dimension. I think myself that the spirits see everything in its etherial essence."

I have put the gist of N. G. S.'s questions to a friend on the other side, who replies by automatic writing—not my own, "You would be wise to answer—that it is difficult to explain in human terms. The scenes have locality, but not as you understand. The spirits' buildings do not change, it is that the onlooker can only see what he is ready to understand . . . several would see different scenes or stages."

Q. But do you see objectively landscapes and other spirits who are with you? "Oh, very much; we have trees and flowers and fruit—and I see less of your body than of your soul. Matter impedes vision somehow."

Q. Of course we all want to form some idea of the state where you are. "Of course, and it is not always mere curiosity; in this case it is not. But we must trust more; there are the same limitations here." "V. C. D."

The heart is always hungry. No man lives happily alone. The wisest and best is wiser and better for the friends he has.—ROSWELL HITCHCOCK.



## IS THE HOUR OF DEATH PRE-DETERMINED?

In the "Referee" of Sunday, the 30th ult., "Dagonet," referring to the Rev. F. Fielding-Ould's contribution to this discussion (page 95), says that if our correspondent's argument is carried to its logical conclusion, "there is no such thing as accident." Catastrophes happen only to people whose work is not of sufficient importance to leave the world poorer by their loss. If this be the case, we must take it that Lord Kitchener was allowed to go down on the 'Hampshire' because he could be of no further service to his country."

C.E.B. (Colonel) also questions the argument and writes:—

"Can Mr. Fielding-Ould not perceive that horrible crimes can be, and have been, perpetrated from which the innocent sufferers can receive no possible benefit?" He instances the case of a happy little family in Belgium or France. "The wife sees her husband killed before her eyes, her children tortured and murdered, the homestead burnt down, while she herself is brutally outraged, yet left alive!" Our correspondent continues:—

"If these are not 'accidents,' in a sense, how are they to be explained under the theory of a direct intervention in human affairs of a Divine Providence? Where did Christ promise protection from misfortune, pain, and death to His own disciples, and why should we expect preferential treatment?"

"It appears to me that with the knowledge of good and evil and with the gift of free will, the world was given over to man to run, and if so, it is incompatible with a direct Divine intervention in the affairs of the world. Surely all our prayers to God, our hopes and our faith must be in relation to the life after death, and not be directed to the hope of protection or of obtaining material benefits.

"I do not deny that there are well authenticated cases of warnings, but they seem to have come from those who have passed over, but who still watch over the dear ones left behind. The conditions under which such warnings are received are as yet, however, very obscure, and seem to be capricious and haphazard, depending possibly on some peculiar state of receptivity of the percipient."

## THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and *LIGHT* gratefully acknowledge the following donations received since those recorded in our issue for February 1st:—

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God has tormented me all my life. He will not let me alone. He is necessary to me, if only because He is the only Being whom I can love eternally.—FEODOR DOSTOEVSKY.

If it is a happiness to be nobly descended, it is not a less to have so much merit that nobody inquires whether we are so or not.—LA BRUYERE.

It is only a knowledge of spirit, of ourselves and our friends as spirit-actors in the spirit-drama of the world, that can give us stability in the time of trouble.—"SELF TRAINING," by H. ERNEST HUNT.

The Secretary of the Glasgow Association of Spiritualists writes to tell us of the remarkable success attending a fortnight's visit paid to the Society by Mr. W. Rex Sowden, of Newcastle-on-Tyne. His clairvoyant descriptions, which were mostly recognised, nearly always included the correct Christian name and surname of the departed friend, and frequently also his or her former place of residence. As a consequence many of the meetings were crowded out and private circles were rapidly booked up.

REV. G. C. RAWLINSON AND SPIRITUALISM.—The Rev. Chas. L. Tweedale writes:—"It is most laughable to read of the above-named gentleman solemnly blessing the S.P.R. for the discovery and proof of telepathy, because, forsooth, it explains away Spiritualism! Does it, indeed? He apparently does not see that if that blessed word, telepathy, is the explanation of Spiritualistic phenomena, it is also the explanation of all the visions, voices, appearances and revelations of the Bible, and so shatters the Rev. Rawlinson's Christianity to bits."

MR. ERNEST OATEN'S APPEAL. — On Monday, the 7th inst. before Mr. Justice Darling, Mr. Justice Bray and Mr. Justice Avory, was heard the appeal of Mr. E. W. Oaten (Oaten v. Auty), raising the question whether a Spiritualist minister is a minister of a regular religious denomination, and therefore exempt from military service under the Military Service Acts. Mr. Hawke, K.C., who appeared for the appellant, mentioned that in England the Spiritualists had 300 churches, with a Sunday attendance of 150,000, and 250 Sunday schools. Mr. Justice Darling said that the matter raised an issue of such great general application with reference to right of appeal that it would be set down for hearing by five judges on Thursday, the 10th inst.

## THE KNOWN AND THE UNKNOWN.

Even in these days when questions of the gravest social and international import press hardly upon us, some minds, and by no means those of the least practical type, are able to withdraw for a season into the calm consideration of some problem of philosophy. So we find a barrister of the Inner Temple, Mr. Henry H. Slessor, choosing this particular moment to present us with what is evidently the fruit of deep study and research, in "The Nature of Being: An Essay in Ontology" (Geo. Allen and Unwin, 10/6 net). We listen with all patience while he treats of words and their emotional and rational significance, of the growth of perception and ideas; of the nature of thought, and of the different aspects of the physical universe with all their relationships and connotations, and at the end we join with him in marvelling that "with the example of mathematical infinity before them, not to speak of the theological assertion of God, so many metaphysicians should have sought to thrust the totality of Being into the Spanish boots of Knowledge," for "we know Being beyond knowledge as unknowable, and in that very process affirm its transcendence." The book in short is a justification of the mystic attitude in metaphysics on logical grounds. In connection with the emotional qualities of words and how they have led to word-worship, we find a note of useful warning in the following passage:—

"At a very early period a sort of verbal animism prevailed, in which the name of the thing became, in a sense, its guiding spirit. To speak the right words and to pronounce them rightly are essential to the ritual. Solomon knows the names of the spirits and gets command over them. In the Egyptian 'Book of the Dead,' the dead man says to Osiris, 'I know thy name and the names of two-and-forty gods,' and this gives him power.

"When it is remembered how, in naming perceptions, we connote their attributes and so contribute to an understanding of them, it is not surprising that man should thus early have confused the cause and the effect and deemed the word itself to be the potent factor."

"In China the written symbol is still sacred. A paper containing writing must be treated reverently. It is criminal to use printed matter to strengthen boots and bind books. In the sixth court of purgatory, sinners must expiate the crime of showing no respect for printed paper. The Jewish phylactery provides a further example of name worship. Similarly, among the Mohamedans, the magical value of texts of the Koran is widely believed in. Koranic texts have been employed for medicine, the patient taking, as a drug, water in which the paper containing the holy writings has been washed, or even, in the last extremity, he will swallow the paper itself. With us, the newspaper and political literature largely depend for their popularity on a similar false verbalism. On the whole, those words which do not evoke emotional satisfaction in their content are repugnant, and the attachment of unpleasant words to a philosophic system will go far to ensure the repudiation of the doctrine."

D. R.

## "THE LONDONER" AND THE GLASTONBURY SCRIPT.

In the "Evening News" of the 5th inst., "The Londoner" has another fling at the "Glastonbury Ghosts." He remarks brightly that he finds *LIGHT* "arguing all up and down its pages against my hardness of heart and my want of faith." We are sorry, and will try not to repeat the offence, asking him, however, to observe that we were concerned chiefly with the general principles of psychic communication and not with a defence of "The Gate of Remembrance" in particular. Its author is doubtless well able to look after himself. "Why don't they try again with another medium?" asks "The Londoner" after a fresh onslaught on the offending verbiage. The answer, we should suppose, is obvious. Because with the medium chosen "they" found what "they" sought to find—the lost Edgar Chapel. That is the point to which it is so difficult to keep "The Londoner's" attention fixed. If he could be induced to inspect the remains of the Chapel and find these also to be a sham antiquity the discussion would be more interesting and relevant, because the investigators were looking for a lost chapel and not a lost language, and the quest was not a barren one.

THERE is a healthful hardness about real dignity that never dreads contact and communion with others however humble.—WASHINGTON IRVING.

"I VENTURE NOW," says Myers towards the end of that matchless epilogue to "Human Personality," in which he sums up the available scientific evidence for man's survival of bodily death—"I venture now upon a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe in the resurrection of Christ, whereas, in default of the new evidence, no reasonable man, a century hence, would have believed it."—"The Psychic Element in the New Testament," by "Angus McArthur" (ELLIS T. POWELL, LL.B., D.Sc.).



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1. — 6.30, Dr. Ellis T. Powell. April 20th, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembridge-place, W.2. — Sunday, April 13th, at 11 a.m., Mr. Ernest Meads; at 6.30 p.m., Mr. Percy Beard. Monday, April 14th, at 3.30, Mr. Percy Beard, clairvoyance. Wednesday, April 16th, at 7.30 p.m., Mrs. E. A. Cannock.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. Robert King.

Camberwell Masonic Hall.—11, Miss Lyon; 6.30, Mrs. A. de Beaurepaire. 20th, 6.30, Mr. H. E. Hunt.

Walthamstow.—342, Hoe-street.—7, Mr. and Mrs. Pulham, address and clairvoyance.

Lewisham.—The Priory, High-street.—6.30, Mr. G. R. Symons.

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mr. A. J. Maskell.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mr. and Mrs. Brownjohn. 17th, 8.15, clairvoyance.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. Mary Clempson, address and clairvoyance. Wednesday, 8, Mrs. Brownjohn, address and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—Mrs. E. Cannock, addresses and descriptions: 11.15, Windsor Hall; 7, Athenæum Hall. 3, Lyceum. Monday, 8, healing. Wednesday, 8, public meeting.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11.15, Mr. W. J. Parry; Wednesday, 8, Mrs. A. Boddington. Good Friday, 7, address by Mr. T. O. Todd. Easter Monday, annual social, tea 5 p.m.; 9d. each.

Brighton.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Miss G. Butcher, of Northampton; also Monday, at 7.45 and Tuesday at 3 p.m. Thursday, 7.45, questions and clairvoyance. Saturday, 7.45, circle. Forward Movement, Sunday next, Athenæum Hall, 3 p.m., trance address and clairvoyance, Miss Butcher. Reserved seats (numbered), 2s.; unnumbered, 1s. Admission free. Collection.

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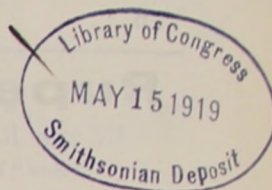
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## NOTES BY THE WAY.

The "Daily Record and Mail" (Glasgow) contains an interview with Sir Arthur Conan Doyle, in the course of which he recorded his opinion that the church of the future would be in the home. Asked how the movement would "appeal to the more learned minds of the country," he said, "This thing is being run not from this side, but from the other. I think the question should be addressed there." As to the learned minds he remarked that as a rule the "highbrow" was a hopeless person; he was too clever. Sir Arthur proceeded:—

"We do not read that in the time of ancient Rome the great philosophers recognised the power and beauty of the teachings of Christ. Instead of accepting what is obvious, learned critics go searching round, and inventing the most extraordinary explanations of Spiritualistic phenomena. Credulity is very silly, but incredulity may be infinitely sillier."

Of the general attitude of the public whom he addressed he said:—

"Not once in all my meetings have I been interrupted, and everywhere people listen eagerly. They are tired of words which bring them no comfort and long for solid facts, and it is the solid facts of human survival and spirit communication of which I tell them. They are critical, but receptive."

\* \* \*

Mr. Geo. R. Sims, under his now very thin disguise of "Dagonet," made some interesting confessions in the "Referee" of the 6th inst. Thus:—

Apropos of the present revival of Spiritualism, I remember that in 1871—those were the days of Dr. Slade, the spirit-writing medium, of earnest inquirers like Messrs. Crookes, Huggins, and Cox, and poetic enthusiasts like Gerald Massey—circumstances brought me into frequent communication—in two cases into close companionship—with a circle that was more or less scientifically engaged in the cult. Two or three of my friends were members of the Dialectical Society, so that I heard the pros and cons logically and temperately debated.

In the course of some observations on the subject of forewarnings in dreams he writes, "I have myself on three occasions been forewarned in a dream of a death in my family." But when Mr. Sims tells us that it would take "a great deal to make him believe that the power of calling back the dead to earth has been vested by the Almighty in certain individuals as a means of their gaining a livelihood," we are frankly puzzled. Whoever made such a preposterous claim? No intelligent Spiritualist. There is evidently a considerable lacuna in Mr. Sims' experiences and observations of the subject. He is not quite up to date. No one can "call up" or "call down" or "call back" the dead. For one thing there are no dead, to commence with. And for another the so-called dead have

as much individuality, intelligence and will on the other side as they had here.

\* \* \*

Writing of the "Occult Life" in the "Occult Review," Mr. Herbert Adams reminds us that "before the eyes may discern things spiritual they must become incapable of the tears of wounded pride, undeserved abuse, harsh criticisms, and unfriendly statements, the irritations, annoyances, failures and disappointments of daily life." When the student realises that this world is but a school of discipline, a temporary existence, and not the real life at all, he ceases to weep over hard and bitter experiences; he will strive to rise above the incidents of personality and to realise his individuality; he will learn to function upon a plane which is beyond the agitations of the personal life. The practical way to attain to this wonderful realisation is to live life to the full where we stand, to accept with as much grace as we can summon, and as much prayer as we can find in ourselves to offer, the cross of present circumstances, and use them in every possible way in which an alert and inventive mind can discover, for the building of faculty and the extension of experience. Here we have occult teaching in its widest and best sense.

## "THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF APRIL 20TH, 1889.)

They have found out in France a new method of inducing magnetic sleep. One M. Gaillet affirms that the domestic hen lays what is practically the equivalent of a magnetised bar of iron with its two poles and neutral line. If the small end of an egg be held to the roots of the hair in the middle of the forehead, a sensitive will soon fall into a magnetic sleep. If the large end be applied to the same spot the subject will wake up. If this be true, and we neither affirm nor deny anything respecting it, is it not an instance of suggestion? Would not a lemon or anything else do as well? —From "Jottings."

One day (it was a long time ago), I quoted to a very able surgeon the fact, so well known to-day, of insensibility having been produced in certain subjects by making them look fixedly at a mirror, or some other brilliant object, so as to produce strabism. The revelation was received with shouts of laughter, and with many smart jests upon my "magic mirror." Years passed by, and the same man came to breakfast with me, excusing himself for being late, having been detained extracting a tooth from a young lady who was very nervous and very timid. "I have tried a new and very curious experiment upon her," said he; "by the aid of a small metallic mirror I succeeded in putting her into such a sound sleep that I took the tooth out without her knowing it." "There," I exclaimed, "excuse me, but it was I who first mentioned that fact to you, and how you ridiculed it!" Considerably disconcerted at first, my friend presently resumed: "True, but you spoke of magic; this is hypnotism." —From a letter by Victorien Sardou, the French dramatist.

MR. THOMAS BLYTON, of the Boroughs, Hendon, writes to inform us of the progress made at some home séance groups which have been formed at West Hendon and Mill Hill. At one family group in particular, direct voice manifestations, partial materialisation, and other physical phenomena, such as the manipulation of musical instruments, including a musical box, handbell, triangle, &c., are being obtained. Mr. Blyton adds that informal séances at the Spiritualist Fellowship Centre at Church End, Hendon (of which he is director) have been the means of bringing friends into closer association and affording opportunities of inter-communication between them and some of the old workers in the movement who have passed on.



## THE CALL OF THE YOUNG.

BY BARBARA MCKENZIE.

(Continued from page 115.)

But let us hear some of them speak. First, a young soldier, a social student, attracted to some lectures early in the war, "Why, this is to live to know such facts, it is like opening a door into a new country into which I can make many an excursion. I am so glad to have touched this." And during the years of war, at home and abroad, he has kept up his reading and investigation whenever possible, and has done most excellent propaganda work amongst his fellows by means of his own experience and by the spread of literature. Another soldier, stationed at a home camp, who got a lift out of materialism by the study of the subject, has sought every opportunity of meeting anyone who knew of it, and on parade or on the march, or in the recreation hut, has made it his business to follow up any clue of an interest in the subject, and has had some surprising finds. Another, an airman, says, "I must know; my father doesn't find it necessary, but I do; when we face death any day we simply must know," and he, too, reads and studies and discusses and interests his fellows and is virtually one big question mark on the subject. Another, far at sea, says, "How glad I am to have this knowledge, and specially since he passed on; I have a hundred thoughts about it as I am on watch; I wish the other fellows could take it in, but they only smile or shrug and think I'm dotty, and yet religion and the Bible mean nothing to them. Send me more books about it."

And the girls are just as hungry and make as good missionaries. Many of them have done splendid work for the boys at the front in supplying them with literature on the science, and groups for discussion have sprung out of this in a number of known cases. One girl, in charge of a West End workroom, has found her joy in bringing the good news to one and another of her workers suffering from the cruel loss of husband, fiancé, or brother, and has instructed them and brought them to the means of satisfactory investigation, and through them the light has been carried to many London homes, where the mothers, bowed with grief, lifted their heads to hear what this new strange tale might be, and took heart of hope again. And the messenger, with her brave testimony, herself needs further instruction and help. Another, in a City office, and there are many such, bears daily quiet testimony to the truth she carries, and many an inquiry comes her way; another, at college, speaks of the continuous interest of other students in the subject, the indifference to organised forms of religion, but the eagerness to know if there is "really anything in it." Another, a girl worker in a northern town, writes, "I have lost all faith in prayer (after severe bereavement); what is the use of it? Oh, if there were anything in this, what a load it would ease!" And so the tale goes. The young people want to see the visions and dream the dreams; are we helping them?

I think we have helped them more than they will ever realise in that our philosophy has finally rid them of the nightmares of the other world in which we were reared, but that is a negative help as they have never suffered so keenly under these beliefs as their parents. But what positive help can we put in their way? The Lyceums in some quarters are giving fine assistance to the young people attached to Spiritualist societies, but I think chiefly of those who have to depend on such movements as the London Spiritualist Alliance. Where parents are interested, many helpful home circles have been established, the most natural beginning. "My girls are keenly interested," writes a mother, "and after careful thought we have started a home circle as we are so far from other help." And a degree of success has come to them and to others after some exercise of patience. But many are single persons, lonely, and with few social connections, and the majority of the meetings of the L.S.A., except an occasional lecture, are in the afternoons, and out of reach of those who have to be at business. Sometimes, too, these might not meet the need of the young people, their questions might remain unasked or tire their elders as elementary, or too persistent, for the point of view is often very different. Good mediums, too, are less available for them even than for others, for they are chiefly restricted to an evening or a Saturday afternoon, although I must here thank several mediums, specially Mrs. Osborne Leonard, for the very kind way she has assisted many such young people in the midst of heavy work. As for physical mediumship, rare as it is for others, it is an impossible proposition for them, and yet they need it even more than many older students—for it is on the reality of the science as demonstrated by such evidences, so well put by Mr. Percé Street in *Light* of February 8th, that they will carry on the torch when we let it fall.

Is it possible for the Council of the Alliance to organise one evening per week for younger people, say from 18 to 35, when they might feel free to exchange books from the valuable library, under some guidance; and find a sympathetic ear for their questions, and meet in friendly intercourse young folks interested in similar topics; form a discussion class, perhaps, and have an occasional demonstration? Great success attended the efforts of the Spiritualist Educational Council in 1917, and if something of this sort under theegis

of the L.S.A. could be established, the young people are able and willing, I know, to bear the financial burden of it. It need not be heavy, if shared, and the Council would find they were really preparing helpers—who will go forth, maybe to the ends of the earth—with some sound knowledge of the subject. Older students, with the hearts of youth, might be asked to act as host or hostess, so that the burden might not fall on the already overloaded shoulders of those at the Alliance. Encouraged to bring others, a valuable new addition to membership might be made with far-reaching results. Such a centre, I am sure, is also badly needed in Birmingham, where many young people have become deeply interested.

We want and need this, for the future of religion, it seems to me, lies in our hands. To provide the younger generation with sufficient evidences of a future life, and the resulting implication for this life, is to start them on the pursuit of their own spiritual nature and they will not rest until they find. This is "the Light which lighteth every man," and given the clue, they will be able to estimate in a just and reasonable way what value must be placed on the spiritual life of past ages and the usefulness to them of the modern presentation of spiritual things. Also they will learn to recognise the "word" of God, spoken not only by priest and Bible, but spoken in national and individual life. Given such a basis, I have no fear of the future of our nation, nor of the future of real religion, and if the present vessels be found too faulty the young will be able to mould new ones to their need. May our new knowledge have the joy given to it that it shall reveal to the coming builders of the nation the true secret of inspiration and revelation within themselves!

Many of these young folks read Emerson as a Scripture. May I remind them and myself of some great words in his essay on "Self Reliance." "It must be that when God speaks He should communicate not one thing but all things, should fill the world with His voice, and new date and create the whole. Whenever a mind is simple and receives a divine wisdom, old things pass away; means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. . . . If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not—nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles." "Trust thyself."

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The following characteristic story of her has not been hitherto published. It is told for the benefit of readers of *Light* by an Australian journalist who was present at the time in Sydney.

The great singer had accepted the invitation of the Sydney Young Men's Christian Association to address its members. The large hall was crowded, and on the platform were a number of clergymen of different denominations.

After a few general remarks Madame Sterling said something which would have made any audience start, but to a gathering such as she was addressing it came like a bombshell.

"You should not spend so much time on your knees praying to God," she said calmly, deliberately. The audience of good young men gasped in amazement, wondering if they heard aright.

"Instead," she continued in firm, solemn accents, "you should place yourselves in a receptive attitude and let God speak to you."

Then before her audience had quite recovered from their astonishment the great contralto, without accompaniment, sang to them "Oh, rest in the Lord." As her organ-like notes flooded the hall with this noble music, there breathed over the scene a spirit of the truest devotion.

It was a memorable occasion.

L. C.

ONLY the spiritualising of business into active participation in the world's progress can render it stable. What indeed is the "get rich quick" attitude likely to avail its owner in a sphere where all is measured by a spiritual scale of values? Pity the man who leaves his body to rot in the grave, and carries with him his power to think and remember, when the happiest memory he can recall is how he unloaded so many blocks of worthless shares on such-and-such persons. Here will be fine sustenance for the starved spirit body that might have thrived on worthy fare! Of a truth "ye cannot serve God and Mammon," and of a surety there are too few who live and keep the balance even between the natural body and the spiritual.—"SELF-TRAINING," by H. ERNEST HUNT.



## THE LOST RING. A PSYCHIC PHENOMENON.

By THE REV. ELLIS G. ROBERTS, M.A., Vicar of Alberbury, Salop.

The following record is, I think, of value to scientific students of the occult. I present certain additional items which are, in my opinion, to the point.

My daughter, who is in her twentieth year, is physically distinguished by exceptional strength, and mentally by her very considerable capacity for logic and mathematics. She is conversant with the literature of occultism, but this is the first time that she has made any experiment either alone or with others.

I prized the ring because it was a gift to me from my late wife. Of her many gifts to me this was the one I valued most highly.

I felt positively certain that I had dropped the ring in the park while assisting with the games. I had searched my room most carefully and was convinced that it was not there. Any telepathic power, therefore, I might be supposed to exert was in the wrong direction. I had no idea that she meant to try the experiment, and thought her search through the drawers a mere waste of time. So much for telepathy from the living.

The result appears to me to be quite beyond coincidence. I am firmly convinced that this is genuine telepathy from the other side.

I lost the ring on December 20th, 1918.

### THE RECORD.

My father almost always wears, on the little finger of his left hand, a rather heavy ring, of Indian workmanship. About three months ago he had to attend a treat for the school children, given by some people in the neighbourhood. A little while after coming back from this, he asked me whether I had seen his Indian ring, as he was afraid he had lost it. I did not know anything about it, and asked him when he last remembered having it. He told me that he had put it on to go up to the school treat, and that he had missed it some time in the course of the afternoon, and had thought that he had taken it off again, and forgotten that he had done so.

However, the ring was nowhere to be found, and he came to the conclusion that he must have lost it while he was out. He remembered having taken off a pair of thick gloves which he was wearing, just before he went into the house, and he thought that he must have pulled off the ring, which was rather a loose fit, at the same time.

This seemed by far the most likely thing to have happened, but it was highly improbable that, in this case, he would ever find it, as the school children had later on been trampling over the place, and would most likely have trodden the ring into the gravel path.

My father offered a reward, but he felt that there was very little chance of recovering the ring.

His room was thoroughly cleaned out the next day, but nothing was found, and neither he nor I thought that it could possibly be anywhere in our own house.

My father was very much distressed at losing the ring, as he valued it for certain associations connected with it, as well as for the thing itself.

I had practically given up any hope of ever seeing it again, when I recollected reading of people getting answers to questions by hanging a ring inside a tumbler, with a bit of thread, and noticing whether it swung about.

I never thought for a moment that I should have any success with such a thing, but as I saw no chance of finding the missing ring, I decided that this could do no harm, even though it would probably do no good.

I went to my own room, where I knew I should not be interrupted, and taking off a ring I wore, I threaded a bit of cotton through it, and hung it over a tumbler in such a way that the ring was quite close to the bottom, with a fair length of thread to swing on.

In two or three minutes the ring began to swing backwards and forwards, and presently struck up against the side of the glass.

I did not know quite how it would be best to begin my question, so I asked: "Can you understand me? If so, please let the ring sound against the glass."

Promptly the ring struck the side of the tumbler.

I said, "I am going to ask some questions; if you mean 'yes' please let the ring strike the glass; if you mean 'no' let it hang quite still."

"Is the ring where my father thought he had lost it?"

"No."

"Is it anywhere up at that house, or in the grounds?"

"No."

"Is it down here?" "Yes."

"In the garden?" "No."

"In the house?" "Yes."

"Downstairs?" "No."

"Upstairs?" "Yes."

"Is it in my father's own room?" "Yes."

"On the floor?" "No."

Now I thought this, at any rate, must be wrong. If the ring had been lost in my father's room, I thought it must

be somewhere on the floor; perhaps it had rolled into some crack in the boards where it would be hard to find.

"Are you sure it is not on the floor? Not under the dressing table, or out of sight, somewhere?"

The ring was perfectly still.

"Is it on the wash-stand?" "No."

"On the dressing-table?" "No."

By this time I felt certain that I was quite off the track, and I was strongly inclined to give the thing up. Still, I thought that, as I had begun, I had better keep it up a little longer. But I really could hardly think of any fresh place to name. If all my suggestions were wrong I could not imagine where the ring had got to.

"Is it in a drawer?" I asked at last, in despair of getting any sensible answer.

To my absolute amazement, the ring swung up against the tumbler at once.

"In a drawer," I thought. "That simply must be wrong." However, I asked again, "Is it in the chest of drawers near the window?" "No."

"Near the door?" "Yes."

"Is it in one of the long drawers?" "No."

"One of the little ones at the top?" "Yes."

"Is it the right-hand drawer?"

But this time I could not get any definite answer; the ring swung about a little, but without touching the tumbler, and then became still again. The same happened when I suggested the left-hand drawer.

So I gave it up, and just to satisfy myself, I went to my father's room. I found him there, and told him I was going to look in the drawers of this particular table to see whether the ring could, by any chance, be there. He seemed to think it simply waste of time, and I did not explain why I meant to do so.

I took out the right-hand drawer, carried it near the window for the sake of the light, and turned over a fine assortment of collars, handkerchiefs, letters and ties. Finding no ring for my pains, I put it back, and took out the other drawer, expecting that I should simply go through the same performance. I put in my hand, turned over some of the contents, and—held up the ring.

I don't think I have ever been more astounded in my life, but there it was, and we only conclude that, after putting it on, my father had had occasion to open the drawer, and in doing so the ring had slipped off his hand unnoticed.

WINIFRED ROBERTS.

### THE ETHERIAL BODY.

E. F. M., an American correspondent, writes:—

"I have noted with great interest the explanation or hypothesis presented by Sir Oliver Lodge, as recorded in *LIGHT* of February 22nd (p. 62) regarding the etheric body. The theory there given is not entirely clear to me, for it is suggested that 'it has become possible for the etherial counterpart to continue a coherent existence even when the material portion has dropped away.' Are we to assume that pending the time when 'the material portion has dropped away' it is held together by the cohesive power of the ether? If so, does this not force us to the logical if unpleasant conclusion that the etherial body is unable to commence its separate and independent existence until the dissolution of the material body shall have been completed? It would be interesting to have this point elucidated somewhat further."

Our correspondent, we believe, holds a prominent position in technical circles in the United States, but he has raised a question which, as Sir Oliver Lodge, an expert on the ether, has already pointed out, is "a large and difficult subject which requires much working out." At the best it is a hypothesis which explains certain facts in psychic research but has its own problems.

EXALTATION.—All my poems are written while I am in a sort of spasmodic mental condition that almost takes me out of my own self, and I write only when under such influence. It is for this reason, I think, that I can never remember a poem a short time after it is written, any more than the subject of double consciousness can recall the idea of his other states.—OLIVER WENDELL HOLMES.

A VERY remarkable instance of bilocation or the appearance of a double is told of St. Antony of Padua, one of the early Franciscan friars. Preaching in the Church of St. Pierre du Queyroix at Limoges on Holy Thursday in 1226, the Saint suddenly remembered that he was due at that hour at a service in a monastery at the other end of the town. St. Antony drew his hood over his head and knelt down for some minutes, while the congregation reverently waited. At that moment the Saint was seen by the assembled monks to step forth from his stall in the monastery chapel to read (*sic*) the appointed passage in the office, and immediately to disappear. The figure in the pulpit of St. Pierre then arose, and took up the thread of his discourse. This amazing example of bilocation was witnessed by the vast congregation in the church and by the assembled community in the convent chapel.—"The Wonders of the Saints," by F. FIELDING-OULD, M.A.



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### THE WAVE AND THE SPINDRIFT.

And now I say unto you, Refrain from these men and let them alone, for if this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it.

Acts V. 38, 39.

These are the words of Gamaliel, the Hebrew doctor of the law, addressed to those "men of Israel," who were minded to slay the apostles—not too publicly, for they "feared the people."

We quote the words of Gamaliel here, not as a text for a sermon, because their simple eloquence is sufficient in itself. All the comment we make is that as regards this movement of ours, we abide by the test. The issue is joined.

The life and the driving power of everything that makes for human advancement are in the people at large, and of late there have been unmistakable signs that the fire of the "new Revelation" has been kindled amongst them. The activity is mostly manifest in the Midlands and the northern counties, where the vigour and sincerity of the British mind show themselves most conspicuously. Those who are closely in touch with the democratic aspects of Spiritualism tell us of a tremendous popular upheaval—of meetings attended by thousands, and from which thousands are turned away for want of room, even when the meeting places are the largest in the several cities and towns in which the message is delivered.

Meanwhile, the enemy seems to be reduced to denunciations taken from a Theology that has lost whatever life and influence it once possessed, or to objections so trivial and pedantic that they are entirely thrown away on the populace. Our critics of the pulpit, the study and the editorial room (with a few honourable exceptions) have not yet awakened to a perception that behind all the absurdities and eccentricities—as they consider them—which have come to the surface of things, is a great spiritual urge—a tremendous impulse from another world.

As we look round we are reminded of a Chinese mob striving with horns and gongs to frighten away an eclipse. The spiritual movement—for so we are convinced it is—deepens and spreads, and those who would withstand it are reduced to curses and conjuring tricks; to howls of "whiskey-soda," "tambourines!" and "children's toys!" The accusations sound very terrible to ears polite until they are explained and shown to be all in the human and natural order of things. One story is good till the other is told, and our story is getting a hearing, and will get one, rage the foe never so furiously.

"If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools—"

We can bear it, because we are convinced it will not have to be borne much longer. The people are coming in—the Materialist of the Church or the Press "can fool some of them all the time," he "cannot fool all of them all the time." They are beginning to wake up and understand. They have been deceived by words and jugglings with words. But they are commencing to see through the cheat, and that it is not really a question of words at all. It is a question of a life impulse, throwing to the surface as mere foam and spray a multitude of things of little account except as showing the power of the wave beneath.

Discussions, theories, pamphlets, newspaper sensations, test séances—such things are the spindrift thrown up by the wind as it plays over the surface of the great billow.

A "psychic upheaval," we hear it called. It is far more than that, it is the surging of that vast deep we call Life. This time it bids fair to carry all before it. Its voice is the great voice of Nature, beside which all our subtlest sophistries, our most eloquent harangues are the merest babblings. That great voice is awakening many strange echoes; let us not mistake the echo for the voice, or the spume for the wave.

### WILLIAM CROOKES.

Ripe in years and rich in honours, William Crookes has rejoined his wife, whose loss he so tenderly mourned. Their golden wedding was celebrated nine years ago: a diamond wedding is nearly due.

The passing of one of the world's men of science is no ordinary event.

Crookes's earliest achievements were in the fifties of last century. The first sensational announcement which he was able to make was the discovery of a new element by the recently invented instrument, the spectroscope. Its presence was indicated by a bright green line in the spectrum which he likened to a green twig, and christened the element 'thallium' accordingly. He analysed it down and isolated it, finding it a metal something akin to lead, and he showed a sample of it at the Great Exhibition of 1862.

Many other results he achieved, among them the radiometer, but the most fruitful of his life-long researches were the electrical experiments in a vacuum, which he published in 1879—the precursor of most of the modern developments in X rays and electrons and the various kinds of radioactivity. "Matter in a fourth state," he called the material electrically manifest inside his vacuum tube, and though the term was ridiculed, it has been abundantly justified by later discovery; for the particles in the cathode rays are not atoms of matter at all, but electrons, disembodied electric charges flying by themselves: things 1800 times lighter than the lightest atom, and of a smallness well-nigh inconceivable, many million of million times smaller in bulk than an atom of matter.

That a strenuous skilled laboratory-investigator like Crookes should risk his reputation by examining into the uncanny procedure of the Spiritualists, was remarkable. That he should have become convinced that he was in presence of a new force not yet recognised by science, was epoch-making. But to his disappointment, he did not succeed in convincing the scientific world. The leaders for the most part would not look into even the most mechanical of his phenomena. The time was not yet ripe.

Full-fledged and extraordinary phenomena came under his ken, such as in ordinary times there is no opportunity of investigating; and, though he boldly testified to their reality, he wished afterwards that he had been able to lead up to these marvels by the more commonplace avenue of telepathy, which was soon afterward discovered by Sir William Barrett. For telepathy, though far from acceptable to orthodox science, yet is a kind of stepping-stone from the normal to the supernatural, and helps to bridge the apparent discontinuity which separates, or appears to separate, those two regions.

For some years he faced the ridicule which awaits over-venturesome pioneers, and afterwards contented himself for the most part with quietly adhering to his conviction, and when challenged saying so clearly and decidedly. Lady Crookes also bore testimony to the occurrences in their home, and her testimony was just as strong and forcible, though naturally less weighty and decisive, than his.

It seems a pity that pioneers thus have to run the gauntlet and wait for posterity to estimate their labours at their proper value, but it seems to be inevitable. Ultimately, however, the achievements of Crookes in orthodox science were so conspicuous that, in spite of objections still raised here and there, the highest recognition and highest office open to English men of Science, the Copley Medal and the Presidency of the Royal Society, could not be denied to him.

With natural power not perhaps greatly above the average, his patience and perseverance and painstaking care were rewarded with discoveries which fall to the lot of few, and, above all things, he was an ardent follower of Truth whithersoever she might lead.

OLIVER LODGE.

If thou wouldst profit by thy reading, read humbly, simply, honestly, and not desiring to win a character for learning.—THOMAS A. KEMPTIS.

L.S.A. SOCIAL GATHERING.—The third social meeting of the session, held on Thursday evening, the 10th inst., was well attended and greatly enjoyed. After some pleasant personal reminiscences of the late Sir William Crookes by the Chairman, Mr. Withall, and two very refined and delicately executed pianoforte solos by Mrs. Hervey Webb, Mr. H. W. Engholm gave his promised address on "How to Let the Public Know." We hope to publish a fuller account of the meeting in our next issue.



## SIR ARTHUR CONAN DOYLE'S SCOTTISH TOUR.

THE MEETING IN EDINBURGH.

(By THE REV. STANLEY GORDON.)

"Auld Reekie" has had a shock. We had all made up our minds that Spiritualism was a discredited illusion. The publication of "Raymond" startled us. What startled us even more was that a book costing half-a-guinea sold so rapidly. We were gradually recovering from the effects of "Raymond" when Sir Arthur Conan Doyle descended upon us, and on Friday evening, the 4th inst., the Usher Hall, holding three thousand people, was crowded to hear him. The seats cost half-a-crown and other prices, but we were assured that Sir Arthur is not out on a money-making campaign, that he does not profit by this apostolic tour. The audience waited his appearance with expectancy. He was accompanied by Lady Doyle, who shares his beliefs, and is an inspiration to him in all his heroic endeavours. Sir Arthur captivated the audience by his frankness, his straightforward statements and his masterly treatment of his subject.

He told us, what many learned for the first time—that he is a native of Edinburgh, that when he left our University he was a materialist, that at first he regarded Spiritualism as a delusion, and how gradually, from an attitude of scepticism, he became convinced as to the reality of the phenomena. He referred to D. D. Home as the greatest of all modern mediums, and reminded the audience that he was born at Portobello (Home, I think, was really born in the Canongate and his people removed afterwards to Portobello, or rather to the district between Portobello and Edinburgh). He mentioned Robert Chambers as being one who was among the pioneers of the movement. And he then dealt with the vast subject of "Death and the Hereafter" in his own masterly way. The audience listened with the keenest interest. Like Oliver Twist, they wanted "more." Sir Arthur has left a deep impression upon our city. We are not quite convinced yet. Edinburgh has plenty of champions for the older forms of thought, and probably there will be the usual controversy over some of Sir Arthur's statements. But Edinburgh has reached this conclusion:—that when a man of Sir Arthur Conan Doyle's analytic mind, one who is renowned throughout the world for his competency in weighing the value of evidence and detecting fraud, has studied this subject of Spiritualism and after many years of careful investigation has reached the conclusion not only that the phenomena are real, but that it is his duty to go over the length and breadth of the land proclaiming a new gospel, then Spiritualism has a message for this generation. Even the Laodicean is constrained to admit that there must be "something in it." That is where we are now. We are cautious in the North. We do not jump to conclusions too readily. Give us time, and Scotland may yet, with a noble energy, do her part in the Great Cause.

We ought to add that the "Scotsman" has given a scrupulously fair report of Sir Arthur's address, so that a wider audience has read the main points of his teaching. Should he return to our city, he can be assured of even a more hearty welcome than he received on this occasion. He has left us all thinking, whilst the devoted few are grateful for the spoken word that articulates the thoughts they have cherished for many years.

THE MEETING IN GLASGOW.

(FROM AN OCCASIONAL CORRESPONDENT.)

It is a long time since the vast St. Andrew's Hall presented such a spectacle as on the occasion of Sir A. Conan Doyle's visit on the 6th inst. About five thousand people obtained sitting or standing room, whilst more than two thousand failed to gain admission. Queues were forming outside the hall three hours before the commencement of the service, a fact typical of the interest shown throughout the memorable meeting. After the singing of the 100th Psalm, followed by an invocation by Mr. Horace Leaf, the lecturer was briefly introduced by Mr. Peter Galloway, President of the Glasgow Association of Spiritualists, in well-chosen terms, emphasizing the fact that Sir Arthur was giving his services free, in the cause of what he knew to be a divine truth.

The lecturer, who was accompanied by Lady Doyle, was in splendid form, his powerful voice and clear utterance being heard in the remotest part of the hall. After explaining how he had gradually been won from scepticism to a belief in the survival of death, he pictured in lucid terms facts about the spirit-world made known through Spirit intercourse. The new life, he declared, is one of extraordinary happiness for those who do their duty here. Even death is a perfectly painless process. As the physical eye grows dimmer, the spiritual eye grows brighter as it sees the long-lost loving faces waiting to receive the traveller.

He cautioned his auditors that sin received its just reward, although Spiritualism had discovered no hell as depicted by orthodoxy. A path of eternal progress lay before each spirit, who only by personal effort can hope to walk in it. God was not less loving or just than man. In impressive

terms he asserted that religion was not a special birthright of the past, but common to all ages, especially to the present age:—

"In the past we have thought too much about Judea and Jerusalem. We have forgotten about Scotland and Glasgow. It is just as much the Apostolic age here as it was nineteen hundred years ago. This morning I myself, with fifteen citizens of Glasgow, went to an upper room, joined in prayer, saw tongues of flame round the room, and felt the wind rushing by our heads. There was not one thing in the Biblical Apostolic room that we had not there. Religion is not dead. It is as living as we who live in this apostolic age.

"What are the orthodox religions going to do about it? Are they going to say that the words I speak are inspired by the devil? I make reply that, if the devil took me from the world of materialism and put me where I am now—well, the devil does not know his own job."

Sir Arthur concluded by answering some of the stock objections and questions raised by opponents and investigators of Spiritualism, resuming his seat amid a wonderful demonstration of enthusiasm and applause.

Mr. Horace Leaf spoke briefly on behalf of the many Spiritualists assembled, as well as the general public, thanking the lecturer for his services, and appealing to the audience to follow the line so clearly traced out for them that evening.

There can be no doubt that Sir Arthur's visit has done great good for the cause of Spiritualism in Glasgow.

## THE PASSING OF SIR WILLIAM CROOKES.

NOTES AND COMMENTS

The passing of Sir William Crookes recalls the request made some twenty years ago by the then Editor of *LIGHT* to three distinguished scientists, Professors Barrett, Lodge and Crookes (none of the three had then been knighted), for a concise definition of "matter." The replies, which appeared in *LIGHT* for January 23rd, 1897, were marked by scientific modesty and caution. Prof. Barrett described matter as "that which occupies space, is the vehicle of energy and possesses the common attribute of inertia"; and Prof. Lodge defined it as "that which resists force (or what is the same thing, on which force can be exerted)." But Prof. Crookes, whom one would naturally expect would know what matter is if anybody did, professed his entire inability to define it, for "I am not quite certain there is such a thing!" And, indeed, Science has more and more pointed to the conclusion that matter, in the sense which has been usually attached to the word, does not exist.

Extended references to Sir William's career have appeared in most, if not all, the newspapers and periodicals of the time. The psychic side of the great scientist's investigations was, however, but lightly touched on, and in some accounts was ignored altogether. The "Sunday Times" scored with the reproduction of an interview with Sir William in the "Psychic Gazette," in which he re-affirmed (in November, 1917) his earlier belief in Spiritualism.

In the appreciation of him which appeared in the "Westminster Gazette" there is quoted the following fine example of Sir William's courage and true scientific spirit. Referring to his much-criticised connection with the Society for Psychical Research, he said: "To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on Science. There is nothing for the investigator to do but to go straight on, 'to explore up and down, inch by inch, with the taper of his reason'; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp." Truly a noble ideal, and worthy of the great man who uttered it.

NATIONAL MEMORIAL SERVICE.—Tickets for this service, which, as announced in our advertising pages, will be held under the auspices of the Spiritualists' National Union, Ltd., at the Albert Hall on the evening of the 27th inst., can now be obtained at this office.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria Avenue, Sowerby Bridge), reports the position of the above fund up to date as follows: Amount subscribed to end of 1918, £1,077 16s. 9d.; bank interest, £12 8s. Subscriptions received in quarter ending March 31st, 1919: Queen-street Progressive Society, Leicester (per North Midlands Union), 8s.; New Shildon, £5; Mrs. Purdon (per Mr. D. Gow), £2; per the late Mr. J. J. Morse, 1s.; Doncaster, Spring Gardens, £2 7s. 10d.; Northern Counties' Union, £20; Hill Top Society, 30/-; Gladstone Hall Society, Nottingham, 15/-; balance London Meetings (per Messrs. Kent and Smythe), £1 10s.; per Mrs. Lawson, Derby, 3s.; Mrs. Morrison, collections at meeting (per Mr. H. G. Hey), 10s.; Miss Shackleton, Morecambe, £1 10s.; Miss Swaine, Bradford, 5s.; per Mr. J. H. Kent, London, 7s. 6d.; M. E. G., £5. Full total, £1,131 12s. 1d.



## FROM THE LIGHTHOUSE WINDOW.

Astrologers may be interested in a description of St. Paul in the "Progressive Thinker" (Chicago) as the "wise man of Taurus" and the "learned man of Taurus." We imagine that Taurus is meant, and that in putting "Taurus" the printer perpetrated a kind of "bull."

The duty that lies upon us all is emphasised by Mr. F. W. H. Myers. He said long ago that the study of psychic phenomena should be undertaken not as a "mere personal search for a faith, to be dropped when private conviction has been attained, but as a serious, a continuous, public duty." ("Human Personality.")

The dangers of spirit intercourse are dwelt on by those enemies of the movement who are not able to deny the truth of its existence. In this connection it is good to recall a witty remark of Lord Justice Bramwell. When a barrister pleading before him described beer as an intoxicating beverage, the learned judge replied, "You might just as well refer to water as a drowning fluid."

A peculiarity of "Morambo," Mrs. Wallis's control, is pointed out by a correspondent. When speaking of earth life, "Morambo" refers to it as "this side," apparently for the time being identifying himself with the life of the medium whom he is controlling. In a recent address he said: "Man is a spiritual being, capable of response to activity on this side of life, or to direct action from the spirit side."

Sir Arthur Conan Doyle, in his New Year message to Spiritualists, published in *LIGHT*, urged that those who believe in psychic communion should live and act in accordance with this belief. He wrote: "We can all work according to our powers." Well, here is one simple way to do something for the cause. Let every Spiritualist make a point of being present at the National Memorial Service at the Albert Hall on Sunday, April 27th; also let each one bring a friend.

Mr. F. Bligh Bond has made a further reply to "The Londoner's" attacks upon "The Gate of Remembrance" in the "Evening News." It appears in the issue of that journal of Wednesday, the 9th inst. In the course of his remarks, Mr. Bond observes: "Students of psychical research recognise two extreme types of mediumship, between which innumerable shades of quality exist. The first type, a comparatively rare one, I believe, is that in which the personal equation of the medium hardly, if at all, enters into account. In such cases, not only is the substance of fact in the message quite outside the knowledge of the medium, but the terms, or even the language, in which the message is conveyed, are equally beyond his or her personal experience."

"Crowds Flock to a Voice." "Nocturnal Mystery of Roscommon." "Armed R.I.C. Men Fail to Capture Ghostly Ministrant." These are the "scare" headings adopted by an evening paper to call attention to the fact that a mysterious voice is addressing crowds in a thickly wooded spot about a mile outside the town of Roscommon. Perhaps by the time these lines appear the "ghostly preacher" will be discovered. In these matters, of course, with the sceptics it is a matter of "heads I win, tails you lose," i.e., if it happened to be an actual spirit voice (a highly remote possibility), it would never be admitted as such. If it were found to be a spirit in the flesh, then there would be guffaws and ridicule for whosoever was rash enough to suggest a "psychic explanation."

The "Sunday Express" of the 6th inst. contained a brief editorial headed, "License the Mediums." This imperative mood is amusing, especially in view of the ignorance of the whole matter which the article shows. For example the writer suggests that the verdict of the National Physical Laboratories at Teddington might be recognised where "the production of material or audible phenomena of any kind is concerned." *Sancta Simplicitas!* "At present any ingenious scoundrel can set up business as a highly gifted Spiritualist and draw heavy fees out of the credulous and bereaved." We think not, in the present critical and suspicious state of the public mind. The scoundrels were more apt to batten on the subject in the days before all phenomena were viewed with suspicion. Today the most honest and genuine professional medium is viewed very much in the light of a suspected pickpocket. In this atmosphere it is expected that mediums and mediumship shall be produced at any moment for the verdict of persons who know little or nothing about them.

## THE REALITY OF SPIRIT COMMUNICATION.

By W. COPELAND TRIMBLE, J.P., F.J.I. (Enniskillen).

Mr. Maskelyne is an acknowledged master of "magic," but all his skilful art does not enable him to convey communications from those who are called "dead" to those who are living. I had been a scoffer at "psychic force" and a sceptic as to what is called "Spiritualism," but study and experience have proved beyond any shadow of doubt and in the most positive manner that we can and do receive messages from those whose identity is clearly proven, and that these messages in many cases could only emanate from those purporting to convey them, inasmuch as they deal with facts or information known only to the transmitter.

While I do not attempt to postulate the methods of this transmission, one thing is clear to my mind—that animal or personal magnetism is a necessary ingredient of the conditions. A medium must be within a certain distance of the "sitter," so as to be within the range of the aura, or must hold something infused with the animal magnetism of the "sitter." The photographic plates on which are printed "extra" subjects in addition to those of the sitters must have received this magnetism by being carried in a pocket or otherwise influenced before the experiment can be successful. I wrote specially prepared test questions for an exceptionally gifted medium, Mrs. Brockway, who was fined £50 under an Act directed against dwellers in caravans or gipsies, by Mr. Francis; but before she would reply to them she required the placing of my hands upon the paper for a few moments, when I received replies of a conclusive character which none but those beings for whom they were intended could by any possibility have answered.

There may be certain things not acceptable as proofs which may be regarded as coincidences, such as my being told that a soldier son of mine would be in England before Christmas at a time when he had only just rejoined his battalion after leave, and a scene of aeroplanes and of bursting shells was depicted. A week afterwards he was severely wounded, and though we were informed that he could not cross the Channel before February, he was, with other wounded men, landed in England a few days before Christmas. In the same manner I was previously informed of an accident to another son. These may be deemed coincidences, and I do not attach too much importance to them, but they are noteworthy.

But what one cannot avoid attaching the greatest importance to are those mysterious proofs of identity of loved ones who have passed away, wherein reference is made to incidents with which they alone were concerned, to words and phrases used by them or ourselves on special occasions, to the scene of some happenings of note, or to the still more sacred and secret occurrences known only to the transmitter and receiver. I have been astounded by some of these revelations, which had entirely passed from my memory, and at others of which I was not cognisant, yet found to be true.

Still more remarkable is this unquestionable fact: I have been asked to convey a message from (what purported to be) one whom I did not know to one whom I did know; and when I applied the test of pet names used in the family, and forwarded these as proofs of identity, the result was that they were found to be genuine. In one case when I was so asked I denied all knowledge of the person or of any officer who had gone down in the Jutland fight, but the being or "spirit" acting through the medium, insisted, described his home, gave the name of the place, four hundred miles away, and the names of his parents, whom I did know. I took down the message given to me, applied the test of pet names, and forwarded the information to the bereaved mother; and the mother wrote to me that they were correct, but that she herself had always failed to get a direct communication. Subsequently, when in London, I went to the same medium, and while a dearly-loved relative was transmitting thoughts the words came, "I do not like to barge in between you and your friends, but will you please —" I immediately interrupted, saying that my loved one could not possibly have used the words "barge in." "No," said the medium, "this is P— now speaking, and he wants you to tell — not to fret, that Scotty is here, happy, and —" Note the sailor's words—"barge in." The boy's mother wrote me that the name he used for his sister was a pet name of his, and that "Scotty" referred to a Scots officer who had been engaged to his sister and who had died in the war.

Here, then, is a sample of a case where, apparently, the conditions had not been favourable to communication with the bereaved mother, and another person who knew her was used for the purpose of receiving a message for her, and where the receiver himself did not know the boy or the pet names or circumstances referred to. Telepathy is alleged often to be the cause of certain phenomena but, wonderful as that would be, it cannot account for things unknown to the recipient. One friend conveyed to me where a letter of mine, written a week before her death, was to be found, and it was discovered as had been described.

Apart from mediums, a seeker after truth can realise within his own family circle the presence of one who has gone before. I cannot explain the whys and wherefores of



these visitations, but I do know that certain conditions must exist for manifestation; though I am also aware that a hard-headed and prosy officer in his dug-out in Macedonia was startled to find the presence of his "dead" brother with him, impressing itself upon him. Actual manifestations are so common as not to need mention. The question of how these can occur is not yet quite clear, but that they do occur is beyond doubt. The jeer and sneer at psychic force have passed away. We are on the threshold of a new sense and of a new world of which we are learning more from day to day: the scoffer has given way to the inquirer; and the gates of death have yielded to the yearnings of love and the unfolding of a new gospel.

### SPIRITUALISM AND ITS OPPONENTS: A COMPARISON.

(WITH APOLOGIES TO THE BLIND, FROM ONE OF THEIR NUMBER.)

A report is current that, at one of our largest institutions for the Blind, the adults of both sexes who had been blind from birth recently met in open meeting to protest against the stories that were frequently brought them from the outside world regarding the supposed phenomena of sight.

The main speech of the evening was by one of the senior inmates, who had undergone no less than three operations in the interests of science with a view to developing the much-talked-of gift of sight.

The speaker began by denying the reality of the so-called phenomena, especially those relating to colour, which might be classed as subjective, intangible, and evidently the result of a too vivid imagination. He had himself examined with great care the eyes of many of those who claimed to possess the gift of sight, but had failed to note anything abnormal or different from their own. He had repeatedly asked for proof of the existence of colour, but had not heard of a single instance of its having been afforded. They could not be too careful as to what they accepted as true regarding the objects around them, beyond what could be proved by touch, taste or smell. There was no doubt much that was plausible in this theory of sight, and it was evidently of use to its possessors in enabling them to avoid obstacles, etc., but there were dissensions even among those who claimed to have sight as to the colour of objects.

Passing to the question of form, the speaker went on to say that there would appear to be some evidence to support the theory that "sighted" people, as they were termed, could distinguish this more readily than he and the rest of those present could do. But he contended that the mere ability to do this did not of itself prove the possession of a special gift, but might be due to a greater familiarity with the objects described. In testing persons for the supposed possession of sight, by the method of recognising and describing form, we should be careful to ask for descriptions of objects near to hand, which we could afterwards ratify. Descriptions of far-off objects could not and must not be accepted as proof, and it would generally be found, if we eliminated the usual hallucinations of such people as to colours and special markings, little or no information would be forthcoming that was not obtainable by the sense of touch.

"With regard to being able to 'read,' as they term it, the contents of a written or printed page," he proceeded, "while I confess entire ignorance of the matter, I am sure you will all agree with me that such a thing is manifestly impossible, or done with the assistance of the arch-fiend himself. As it is based, or said to be based, on the power to distinguish signs of a certain colour on a background of another colour, and as the whole question of colour is beyond us, the matter is hardly worth discussion."

The speaker, who was loudly applauded, closed by moving the following resolution, which was unanimously adopted: "That it is the sense of this meeting that the gift of sight, as such, does not exist; that the phenomena ascribed to it are imaginary as to colour, and insufficiently proven as regards form, while other phenomena suggest an unholy alliance with the Prince of Darkness, and we consider ourselves heartily to be congratulated on the non-possession of the gift."

**THE PASSING OF A LANCASHIRE VETERAN.**—From "The Two Worlds" we take the news of the transition last month of Mr. William James Mayoh, of Bolton, in his sixty-ninth year, after forty years' service in the movement. He was a fine medium and an able debater, having the temperament that enjoys opposition. We recall his name and work as being very conspicuous many years ago.

"THE MINISTRY OF THE UNSEEN," by Mr. L. V. H. Witley, a book reviewed in these pages on the occasion of its first appearance, is now in its sixth edition (L. N. Fowler and Co., 1s. 6d. net). It contains "Forewords" by the Rev. F. B. Meyer, Rev. Z. T. Downen, the Ven. Archdeacon Wilberforce, Rev. R. J. Campbell, Rev. Arthur Chambers, and Mr. W. T. Stead. The book is described as "A Personal Experience of, and Testimony to, Love from Beyond the Veil," and, as a record of spirit communion, has a message for the bereaved especially applicable to the present time. The distinguished men by whom the prefatory notes are contributed, write of it in terms of high commendation. It can be obtained from this office, post free, for 1/9.

### THE ENCOURAGING OUTLOOK.

SPIRIT INTERCOURSE WILL USHER IN THE NEW AGE.

By LILIAN WHITING.

That the truth of communication between those in the Seen and in the Unseen will be as universally accepted in the not distant future as is the fact that communication is established by wireless telegraphy, is an absolute certainty. Truth cuts its own channel, and its acceptance is always, and in every relation, simply a question of time. One need neither be impatient nor despondent about it. "The solar system has no anxiety about its reputation," observes Emerson, and those who have come to realise an actual and universal truth need have as little anxiety about its ultimate acceptance. Nor is communication the abstruse and difficult problem it is sometimes represented as being, even by those who understand its reality. It is a law. A law is simple and universal in its action. The recognition of spirit-to-spirit, the constant and natural mutual response, is not invested with intricacies and difficulties. One might as well say that religion is exclusively a matter of the priesthood, and one with which the layman has no concern, as to say that communication between the physical and the ethereal is a problem that should be left exclusively to the scientists. On the contrary, it is a matter of the expansion of religion, of the more abundant spiritual life. And that "life more abundant" is as possible to all of us, every day, here and now, as it is after the change we call death.

A friend in Kalamazoo, Michigan (Mrs. Constance Carland, 1118, Jefferson Avenue) writes me (under date of February 25th, 1919) of the recent experience of her sister, Madame Alfredo Edel, with Mrs. Etta Wriedt, of Detroit, to whom Mme. Edel went for a séance. Both Mrs. Carland and her sister are women of exceptional culture; Madame Edel is a painter of note, whose home was in Paris for a long period of years before the war, and who is a linguist also; the Romance languages are as familiar to her as her own. She and her husband were accustomed to speak both French and Italian in their household life. Monsieur Edel died some years ago, and through Mrs. Wriedt's remarkable mediumship he came and spoke with his widow in Italian, carrying on a long conversation, regarding practical matters connected with their estate. He even gave the name of her attorney in Paris, one that could hardly by any possibility be known to the medium, who also is not acquainted with the Italian language. There were many details in the conversation that could only be possible on the theory of its being Monsieur Edel.

I am giving chapter and verse, so to speak; the names and circumstances very freely, as there is no secrecy about the matter; and the more frankly actual names, actual collateral facts can be given in connection with communications, the more do these establish, in the reader's mind, the presumption of truth and reality. To read that Mrs. X. relates so-and-so of the experiences of Mrs. Y. who, sometime and somewhere, had a séance with the renowned psychic, Mrs. Z., is to involve the whole matter in legendary lore. Let us throw open the windows to realities. Why any human being of ordinary intelligence (aside from some exceptional circumstances) should object to entire frankness in relation to psychical experiences is to me an insoluble mystery. That has been one great hindrance in the work of the Society for Psychical Research—that a preponderating mass of its records are made under initials, or fictitious names. If Astronomy adopted that method it would certainly be the worse for interstellar science.

This is but the latest of much authentic testimony that has come to my knowledge regarding the work of Mrs. Wriedt.

We are on the threshold of a new era of civilisation. Ushered in by four years of sorrow and tragedy unprecedented in all human history, it is to offer humanity what will truly and practically be a new heaven and a new earth. We are now assisting at that sublime spectacle, the re-making of a world. A group of men, of whom Woodrow Wilson, President of the United States, has been divinely called as one of the great leaders, are passing forward to the realisation of a grand ideal—the League of Nations. Few would dare dispute the confident prediction which accompanied the solemn and thrilling appeal made by President Wilson in his address in Boston on February 24th, 1918:—

"Any man who resists the present tides that run in the world will find himself thrown upon a shore so high and barren that it will seem as if he had been separated from his human kind forever."

This reconstruction of the world includes the universal recognition of the truth of the continuity of life, unbroken, uninterrupted, by that change we call death. It will include the recognition and universal acceptance (not instantly, but within a measurable time) of the law of communication between those who have withdrawn from the physical world and those still here; between the spiritual being who has withdrawn from his physical body, and the spiritual man who is still clothed upon by his physical body. It is this universal recognition and acceptance of the truth of easy,



natural communication between the two conditions, which will be as much a matter of course in this higher civilisation upon which we are about to enter, as is, at the present, the universal acceptance of communication by the telegraph cable, telephone, and wireless. If a man denies the possibility of any of these it simply reveals the density of his ignorance. It will soon have precisely the same result regarding him who shall deny the possibilities of communication between those in the physical and those in the ethereal worlds. This is the encouraging outlook.

The Brunswick, Boston, U.S.A.

### SPIRITUALISM IN FICTION.

Miss E. P. Prentice writes:—

I have just finished a novel by M. E. Braddon called "The Conflict." It teems with Spiritualism and hints strongly at a belief in Reincarnation and Transmigration. Perhaps a few quotations might be acceptable.

"In this brief life of ours, on this infinitesimal spot in illimitable space, we are surrounded with the unseen and we cannot escape from its influence. God has given us minds that aspire, thoughts that break through this prison-house of clay; by some half-conscious process the spirit of man escapes the limitations of the flesh to find the peace of God or the terrors of Satan."

"Some men see the heavens opening and the company of saints where others see only the trackless wilderness of infinite space."

"That invisible legion of angels who encompass and protect the righteous on earth. From these ministering spirits to the Omnipotent ruler of the Universe is a natural and easy transition."

### "LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
An Easter Offering	...	...	...
Dr. A. W. (sale of pamphlets)	...	...	...
A Friend (F.C.C.)	...	...	...
Mrs. Gillies	...	...	...

At Sir Arthur Conan Doyle's meeting at Edinburgh, the chair was taken by Mr. Alexander A. Naylor, and the resolution of thanks, proposed by Mr. H. J. Poole, Secretary of the Edinburgh Spiritualists' Association, was seconded by Miss Isabel Pagan.

OATEN V. AUTY: APPEAL DISMISSED.—The final hearing of the appeal of Mr. E. W. Oaten, president of the Spiritualists' National Union, Ltd., against the decision of the Sheffield magistrates that he was not a minister of a religious denomination within the meaning of the Military Service Acts, took place on Thursday, the 10th inst., in the King's Bench, before Justices Darling, Bray and Avory. Mr. Justice Darling, in giving judgment, said that for himself he should have come to a different conclusion from the magistrates. He would have thought the evidence showed that this was a religious denomination, but it was for the appellant to satisfy the magistrates that it was, and that he was a regular minister of it. Before the appeal could succeed one must be able to say there was no evidence which could possibly justify the magistrates in coming to the conclusion that they did come to. He could not say that, and for that reason the case on the appeal must be dismissed. Mr. Justice Bray and Mr. Justice Avory agreed with the latter part of Mr. Justice Darling's finding, and the appeal was dismissed, with costs.

"WHY DO WE DIE?" (Kegan Paul, 4/6 net), by Dr. Edward Mercer (formerly Bishop of Tasmania), contains more matter for careful reflection than many a bulkier volume. It is not on that account dry reading. The author tempts us to follow him in his quest by breaking up the stages of the journey into "short swallow-flights" which ease the strain of sustained attention. Perhaps it is a little unreasonable that at the end we are not quite satisfied with the destination at which we have arrived. Dr. Mercer's inquiry, it is to be noted, does not relate to the Beyond, but to the reason why, having tasted of life, we should die at all, and part of his answer would seem to be that the death of an organism brings with it the means to fuller life for the monads of which it is composed—an increasing realization by them of their inherent possibilities. For he holds the monadistic theory which regards the universe as "an inconceivably vast co-ordinated system of psychical or spiritual centres which by their inter-actions bring into being the world of our experience." Every organism is a specialised association of will centres. He sees in this doctrine the explanation of cases of "split personality," in which the ego "abdicates its pride of place and admits to the seat of government some centre which normally is in subjection." The thesis is wonderfully worked out, but it would appear to involve the possibility that we may each of us in the very remote past have been subordinate centres in the organism of some other human ego and we are not quite sure that we like the idea!

### LORD RAYLEIGH'S PRESIDENTIAL ADDRESS.

At a meeting of the Society for Psychical Research at Steinway Hall on Friday, the 11th inst., Lord Rayleigh, O.M., delivered his presidential address. Sir Oliver Lodge, who was present, described Lord Rayleigh as the leading mathematical physicist of the world. The hall was crowded.

Lord Rayleigh said his attention was directed to Spiritualism by some early notes of the late Sir William Crookes, O.M., who was president of the Society at various times between 1886 and 1899. Personally, Lord Rayleigh added, he had no definite conclusions to announce, but he was convinced of the genuineness of such phenomena as he witnessed through the mediumship of Mrs. Fox-Jencken, although they fell far short of those described by Sir William Crookes. He alluded to the fact that Mr. Jencken, a barrister, was a convinced Spiritualist at the time of his marriage to Miss Fox, and it was significant that he remained a Spiritualist afterwards and a firm believer in his wife's mediumship. The phenomena he (Lord Rayleigh) witnessed were not good enough in his opinion to establish the theory of spirit agency, but he had difficulty in accepting the only alternative explanation suggested. Some people attributed these things to the devil and refused to have anything to do with them. If they could keep the devil occupied in so apparently harmless a way, they would deserve well of their neighbours. With regard to telepathy, he recognised that a strong case had been made out, and he hoped more members of that Society would experiment. Their goal was the truth, whatever it might be, and their efforts to attain it should have the sympathy of all, and especially of scientific men.

Sir Oliver Lodge, moving a vote of thanks, said in all cases fact must precede theory, and it was no reason for rejecting a fact that they had not a theory to account for it.

### PHYSICAL DEFORMITIES AND THE SPIRITUAL BODY.

J. F. C. Kimber asks a question which, curiously enough, was touched upon in an answer by Morambo through Mrs. Wallis at the rooms of the Alliance on Friday, the 11th inst. It concerns the possible effect of physical disabilities upon the spiritual body or even upon the indwelling spirit itself. Morambo's answer dealt with the case of a hunchback, and he showed that while the spiritual side of the organism was compelled during the physical life to run into that particular physical channel, the deformation was only temporary, the form as it would have been in normal circumstances being gained at the full release of the spiritual body from its physical shackles. Mr. Kimber refers specially to the disabilities connected with cases of lunacy, arising from injury to or disease of brain tissues. In these again there is reason to suppose that the expression of the spirit is inhibited simply by the defective condition of the physical machinery, and that, when the physical organism is cast off, the personality will gradually be able, owing to its increased freedom, to express itself fully and clearly. All such limitations appear to be purely physical.

HUSE FUND.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts, acknowledges with thanks the following contribution: A Friend, £1.

He that cannot forgive others breaks the bridge over which he must pass himself, for every man hath need to be forgiven.—E. HERBERT.

THE strength of a man consists in finding out the way in which God is going, and going in that way too. For God goes before and ploughs, and we can but follow after and plough our deeds in His furrow.—H. W. BEECHER.

KNOW you what it is to be a child? It is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, leavens into loftiness, and nothing into everything. For each child has its fairy godmother in its own soul.—FRANCIS THOMPSON.

EGYPTIAN AND GREEK SYMBOLOGY.—On two occasions of late, the last being on Thursday, the 10th inst., Mr. W. J. Vanstone has diversified his programme of lectures at the rooms of the Alliance by conducting his hearers through the departments of the British Museum associated with the special subjects under consideration. They have thus been made acquainted at first hand and in a most interesting fashion with some of the wonders of Egyptian and Greek antiquities and their spiritual significance.

BEFORE I was born out of my mother, generations guided me. My embryo had never been torpid—nothing could overlie it. For it the nebula cohered to an orb, The long slow strata piled to rest it on, Vast vegetables gave it sustenance, Monstrous sauroids transported it in their mouths, and deposited it with care: All forces have been steadily employed to complete and delight me: Now on this spot I stand with my robust soul.

—WALT WHITMAN.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1. — 6.30, Mr. A. Vout Peters. 27th, National Memorial Service at Albert Hall.

The London Spiritual Mission, 13, Pembroke-place, W.2. — 11, Mr. E. W. Beard; 6.30, Mr. W. H. Wiffen. Wednesday, 23rd, 7.30, Mr. Percy Beard.

Croydon, 117b, High-street. — 11, Mr. P. Scholey; 6.30, Rev. Susanna Harris.

Lewisham. — The Priory, High-street. — 6.30, Miss McCreadie.

Harrow and Wealdstone. — Gayton Rooms, Station-road, Harrow-on-the-Hill. — 6.30, address.

Walthamstow. — 342, Hoe-street. — 7, Miss George, address and clairvoyance.

Cambridge. — Masonic Hall. — 11, Miss Corot; 6.30, service.

27th, 11, National Union; 6.30, no meeting. — F. J. B.

Battersea. — 45, St. John's Hill, Clapham Junction. — 11.15, circle; 6.30, address and clairvoyance. 24th, 8.15, Mrs. Tims.

Woolwich and Plumstead. — Perseverance Hall, Villas-rd., Plumstead. — 7, Mrs. A. Boddington, address and clairvoyance.

Wednesday, 23rd, 8, Miss A. Hesp, President, B.S.L.U., Leeds, at Co-operative Hall, Parson's Hill.

Holloway. — Grove Hall (near Highgate Tube Station). — Good Friday, 7, Mr. T. O. Todd, address. Easter Sunday, 11.15, Mrs. Mary Gordon; 7, Mr. T. O. Todd. Monday, annual social, tea at 5, 9d. each. Wednesday, 23rd, Mr. and Mrs. W. F. Smith. Thursday, address by Miss Hesp, President of B.S. Lyceum Union.

Brighton Spiritualist Brotherhood. — Old Steine Hall. — 11.30, address and clairvoyance. Miss Butcher; 7, lecture, Professor Coates, clairvoyance, Mr. A. Cape. Monday, 7.45, brief address, clairvoyance, Miss Butcher. Thursday, 7.45, questions and clairvoyance. Next week-end, Mrs. Neville.

Forward Movement, see special advertisement.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, teacher and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

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SIR A. CONAN DOYLE writes: "I have been deeply interested in this book. The whole scheme of life beyond exactly confirms many previous statements, and surely the agreement of independent witnesses must make a strong-to my mind an overwhelming case. I would do anything to help this cause, which seems to me the greatest thing in the world."

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## THE CONDUCT OF CIRCLES

By 'M.A. (OXON.)'

## ADVICE TO INQUIRERS

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct stances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful stance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.



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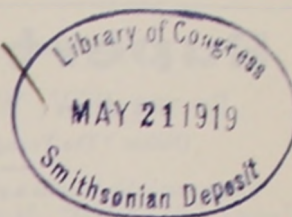
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## NOTES BY THE WAY.

In a recent issue of *LIGHT* (p. 115), Mrs. Philip Ch. de Crespigny addressed some salutary counsels to the Sceptics. Let us supplement them with some observations made by "M.A. (Oxon)" on the same theme many years ago:—

That vacillating condition of mind called Scepticism is a transition state, and, if it becomes permanent, is a mental disease. In a vigorous and healthy mind, when the processes of thought are complete, the conclusion is arrived at, *pro* or *con*, according to the weight of evidence. In some rare cases, evidence is so balanced that the mind cannot incline to the one side or the other. Authority, age, probability, then have their place, and the sane mind acts on the principle *quieta non moveat*. This is not Scepticism, but an exercise of the purest judgment. Scepticism, not an act but a state, a permanent condition of mind, grows by what it feeds on, enervates and depraves the power of judgment, until the victim of the disease becomes a mere puny halter between two opinions, unable to decide on any direct course of action. The result is spiritual paralysis, and grave risk of intellectual and moral depravation.

We have seen some notable examples of this in living experience.

\* \* \*

Mr. Stainton Moses then proceeded to give the views of those on the unseen side of life:—

In condemnation of this vice of the age, as the spirits from their standpoint call this Scepticism, they are very strong. The parent of the Pseudo-atheism, the Nihilism, that is such a note of our generation, closely akin to Materialism, of which it is a consequence, they fight against its sway with the more sternness on account of its prevalence, and of the hold it has got on the thought of the present day. They would equally, as I understand their teaching, protest against the enslaving of the intellect, the prostitution of the judgment, which would be involved in a blind credulity, an unreasoning acquiescence in dogmas which the mind took no pains to grasp in essence or in application. These are the two poles of excess and defect. In the system I am attempting to expound Faith finds its legitimate place, and my instructors are fond of insisting on the unknown potencies that are included within a fervent, active Faith. But they insist chiefly on the use of right Reason, on the sacred duty laid on each of us to keep his light burning clear, and to preserve the power of applying to all cases that present themselves the discriminative faculty entrusted to us, and which we cannot see aright unless the habit of using it is constant.

These words were written some forty years ago, but they still have vitality and force.

\* \* \*

There are certain morbid elements in the presentation of this subject of ours of which we are inclined to be impatient at times, seeing that they are purely the outcome of the morbid mental states of those who engage in the inquiry. They are no more to be classed as Spiritualism than religious mania is to be ascribed to religion. We are interested only in the products of

health and sanity. As we said years ago in this column:—

The ghouls and goblins belong to the darkness. It is only the darkness that lends them their terrors. The light reveals them for what they are—fantastic illusions or homely and natural things distorted by obscurity and the fears of the beholder. There are those who love to traffic in the things of darkness. They find a secret enjoyment in terrifying the timid and the simple-minded, and at the same time winning their shuddering admiration—not a lofty aim, but a very human one. It was a great moment in the life of the "fat boy" in "Pickwick" when he had an opportunity of making the old lady's flesh creep. There is a sham occultism, the members of which love to pose as the custodians of dark and awful mysteries from which the uninitiated are to be solemnly warned off.

## "IS THE HOUR OF DEATH PRE-DETERMINED?"

Referring to the quotations from the "Referee" cited in *LIGHT* of April 12th, I see no difficulty in supposing that Lord Kitchener's work was done, and that having manfully played his part on life's stage he was called away. No man is indispensable, and others are always ready to carry on the unfinished work.

As for Colonel C. E. B.'s contention, God does not as a rule intervene to prevent wicked men consummating their crimes, though occasionally one may be checked in full career, but unless we are utterly depraved we shall be conscious of many attempts to stay our perverted course. It would be difficult in our ignorance of all the circumstances to see what good could come out of such a horrible iniquity as that instanced by Colonel C. E. B., but in the aggregate such things have drawn forth much compassion, righteous indignation and active succour. They have shown, too, what an ugly and vile thing evil is in its worst manifestations, and by contrast have vindicated the beauty and sweetness of what is good. It would be worth while to be murdered if the news filled the whole street with unselfish and generous emotions. "I, if I be lifted up, will draw all men unto Me."

I cannot agree that prayer and faith should relate exclusively to the things of the other world. "Deliver us from evil" may certainly include evil (not seeming evil) to mind and body even here. "Ask great things and the little things shall be added unto you, ask heavenly things and ye shall not lack the earthly things" is a traditional saying of the Christ which gives the true order of our petitions. To me the idea that God, having made the world, has retired to a distance and left it as a going concern to run like a piece of clockwork, is simply terrifying, and I cannot understand how any man dare descend the stairs of a morning without in the most earnest manner putting himself consciously into the hands and care of God. Having done so he is no longer the shuttlecock of circumstance, he shall not so much as fall in the street except by the determinate counsel which sees some good purpose for him or for others in it. Most assuredly such an one shall not perish by any "accident." There can be no "accident" to one who is consciously or subconsciously trusting hour by hour in the great Father's love. If he is allowed to be killed by some catastrophe it shall work for his good or someone-else's good (which is his glory) and he may walk through the valley fearing no evil. It is a pity that Brother Lawrence's "Practice of the Presence of God" is not even better known than it is.

F. FIELDING-OULD.

WATER-DIVINATION IN EAST LoTHIAN. — The Western District Committee of Haddington County Council have been employing an English water-diviner with the object of tracing the course of a serious leakage at the Stobshiell Reservoir, which supplies a large portion of the county with water. The Master of Polwarth explained to a meeting of the District committee at Haddington this week that the water-diviner had indicated that he had obtained satisfactory results. The committee will consider what measures should be taken to stop the leakage on getting the diviner's detailed report.—"Weekly Scotsman."



## "HOW TO LET THE WORLD KNOW."

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Where does the physical end and the æsthetic and mental and spiritual begin? Do they blend imperceptibly into each other, or is everything really mental and spiritual? That is a question which occurs to the writer as he endeavours to recapture his impressions of the third social evening of the session, and finds himself associating those very material elements, coffee and cake, with sweet music, the beauty of flowers, the charm of kindly social intercourse, and even with a recognition, and in some cases an actual sense, of the presence of other guests, unseen, yet none the less of us—for was it not this recognition and consciousness which added the strongest bond of sympathy between the company? Had we been tempted for a moment to forget the real reason and purpose of our gathering our thoughts would have been brought back at once by the Chairman when he reminded us that the morning of that day had seen the interment of the mortal remains of one to whose courageous testimony to the truth of our facts the London Spiritualist Alliance and, indeed, all Spiritualists, owe a great debt of gratitude—a man who was one of the greatest chemists of the century and eminent in other branches of science.

### TRIBUTE TO SIR WILLIAM CROOKES.

Mr. Withall said it was some fifty years ago since he first met Sir William (then Mr.) Crookes. That was at the time when the great scientist was investigating the materialisation phenomena obtained through the mediumship of Miss Florence Cook. These investigations were conducted with such extreme care as to enable their author to say: "I, as a physicist, can vouch for the truth of these manifestations because I have invented machinery to check everything." He suffered for advocating an unpopular cause, particularly a cause which affected the Church. Even when, many years later, as President of the British Association, he declared that he had nothing to withdraw from his previous statements on the subject, the scientific world was still against him and he was not elected to the presidency of the Royal Society till his sovereign had awarded him the O.M. He did not mind suffering for the truth, it rather added zest to his exertions. Some ten to fifteen years ago he (the Chairman) was brought again into contact with Sir William by becoming a member of a little society with which he was connected. He then had a personal opportunity of discovering what a lovable man Sir William was, so simple-minded, so ready to do kind actions and help inquirers. One day they were talking about how far he had been helped in his researches, and Sir William said: "There have been occasions when just before awaking in the morning I have seen before my eyes some perfected instrument, and I have known no rest till I have made an instrument like it. I have experienced this help in many of my researches." Mr. Withall then referred to the psychic photograph of Lady Crookes, which Sir William obtained through the Crewe circle, and added that he was sure that with his interest in the subject Sir William would devote some of his energies to psychic photography, and that it would not be long before his activity in the other sphere would bring about the completion of the work he had begun here.

In introducing the speaker of the evening, Mr. Withall said that the attitude of the Alliance had hitherto been that it was little good scattering the seed till the ground had been prepared. They had been preparing the ground, and the war had afforded them a great opportunity. The world, which, a few years ago, ignored them, was now rushing to them, and the question arose whether they should be content to let the people come to them or go out to the people. If their friend was going to bring forward an argument for a little more propagandism, he was quite open to conviction on the point.

### "HOW TO LET THE WORLD KNOW."

In commencing his address, Mr. Engholm said that in approaching the question of how to let the world know the breadth and meaning of Spiritualism, he was entering upon an immense task, and as there was not much time at his disposal he could only hope to touch here and there on the vital points and make a few suggestions which he hoped would prove practical for the present needs.

Proceeding, Mr. Engholm said:—

I am going to treat this address in a manner that is perhaps a little different from the usual form of addresses and lectures on Spiritualism. I want you to imagine that a Spiritualist has called to see me to ask my advice as a brother Spiritualist. My visitor has been associated with the movement for very many years, in fact, no one is more qualified to know all there is to know about Spiritualism and psychic science. He said he had called to see me because he felt there was a great spiritual impulse about and the time was at hand to make some decided move. He had come to me because he thought I was perhaps a little more modern in my activities than he and somewhat more progressive. Could I suggest a sound method to let the world know what we both

knew. Delighted to find my old friend at last so much alive to the present needs, I thought I could not do better than take him, first of all, to see another friend of mine who is an expert in all classes of propaganda, and from him obtain first-hand criticism and advice. We journeyed together to the offices of the Trustee of Public Opinion. In the same building my friend, the expert, had his office. Once inside this office we found a room scintillating with energy and every modern business appliance. At his desk sat my friend, Mr. Progress, to whom I at once introduced my Spiritualist brother. "Well, gentlemen," said Mr. Progress, "what can I do for you?" My friend at once answered that he was desirous of letting the world know of a wonderful discovery that he and a few friends had made, namely, "there is no death"; that continuity of existence could be proved. The method of proving this great fact was called Spiritualism and anyone using it could share with him in this discovery. He wished Mr. Progress to help him with a few suggestions and advice as to the best method of letting the world know of this fact and the method he had to offer by which all could acquire the knowledge for themselves.

Mr. Progress replied, saying: "Surely this is something that the world has been striving to find out and prove for ages, but before I can help you I shall have to ask you a few questions. First of all, can you define the method which you call Spiritualism?" The Spiritualist's eyes brightened as he faced Mr. Progress and said to him: "In its narrower sense, Spiritualism is a means of proving that we continue to live after the death of the natural body, and by its means the fact can be demonstrated to us here and now by those who have passed on to the other side of the veil. In its broadest and highest sense, it is the philosophy of everlasting life. It is the two-edged sword that will kill materialism, ignorance and superstition. It opens up the vistas of heaven and hell to our gaze and is the universal explanation to men of all creeds of the immediate object of our existence and our life hereafter."

Mr. Progress looked very hard at my friend, and then with an incredulous smile said: "Ah! you have a very big subject here. In fact, it sounds to be the most important of any that has recently been brought before me. Now tell me this, what is the *modus operandi* of your method called Spiritualism, for I understand you to say that by its practice you came to know of these 'facts' as you call them?"

My friend hesitated a moment over this question. I realised his difficulty. The term Spiritualism covered so many methods.

At last replying, he said: "There are a number of methods of investigation. I will for the moment enumerate a few of the best known ones, and amongst them are: planchette, the Ouija-board, automatic writing, table rappings, clairvoyance, clairaudience, direct voice, spirit photography and materialisations."

Mr. Progress looked up and said: "Is that all?"

My friend, continuing, pointed out that the study of natural and psychic science was helpful, and spiritual intuition very necessary, but these he thought would follow, once the great fact had been realised by one or other of the methods he mentioned.

"Are you intending to offer all these methods promiscuously to the world or do you favour any one as the best method?" continued Mr. Progress. The Spiritualist at once replied, yes, all; but added that as there were a number of works written by experienced operators in each method the world would no doubt choose the method best suited to its individual requirements and convenience. He (the Spiritualist) had found the Ouija-board used in the company of one or two intimate friends a very excellent method.

Mr. Progress now rose and paced the floor once or twice in deep thought, then evidently arriving at some decision and addressing my Spiritualist friend, said: "Before I can help you to prepare a campaign to let the world know of what you have just told me, and the methods you have to offer, let us carefully consider the present state of the world and what else there is in the market, also what prejudices you have to overcome—in other words, what you will find yourself up against. I for one am with you heart and soul. I am always keen about anything new, especially if it tends to improve the conditions I see around me, and I will willingly lend you my aid, but the greater the truth, the more difficult it is to get it accepted in its first and purest condition. Its very initial simplicity and purity start a difficulty. We have passed the age of simple faith. The mental development of the world to-day is the outcome of too much knowledge of the wrong sort. Remember, that as a poet observed in colloquial language:

'It ain't men's ignorance that does the harm,  
But their knowing so many things that are not so.'

Let us classify a few of the people by whom you wish your methods to be taken up. Let us see what does appeal to and appear to satisfy the people at the moment. There are a number of denominations, for instance, representing Christianity, including Roman Catholics. There are Christian Scientists, Rationalists, Materialists, the creeds of the East and the altogether indifferent people of the West. There is one thing," continued Mr. Progress, "that I wish you to bear in mind in such a summary—that the majority of people in this world will firmly believe in a thing without having the least desire to find out if it is true or not, providing that



belief does not disturb their manner of life and that they find they are with the majority in their particular community.

#### THE ATTITUDE OF THE PRESS.

"I find that the newspaper press is run very much on these lines. Only the other day I read an article by a popular writer, Arthur Machen, in your London 'Evening News.' He was dealing with the very subject that you say is quite clear to you. On this question of 'Do we live after death?' he said, 'We don't know,' and further suggested that it did not seem likely that we should ever find out. He was simply writing for the majority, hence his popularity. Then again I noticed an article by a Miss Constance Ingram, who, in a like manner, made her appeal to the majority in the 'Daily Mirror,' which is, I believe, largely read by women. In referring to the suggestion that communication may be possible with, as she put it, 'our beloved dead,' this writer's answer was, 'Why interfere with the glorious dead?' So you see, my friend," continued Mr. Progress, "you have to overcome some very fixed prejudices, and the tone of the Press, which makes its living by appealing to the majority, shows me that you have not an easy task before you. I think before we go any further into the methods of letting the world know, it will be useful to us all to hear what my friend the Trustee of Public Opinion has to say."

Seeing us start for a moment and exchange glances, Mr. Progress smiled and remarked: "Oh! I see you have met my friend already. Anyhow, it is just as well to know what our friends think of us and hear the latest view on the matter. Mr. Public Opinion and myself have been together for many years. In fact, we depend a good deal on each other. He is quite a nice fellow—if you agree with him. At any rate, he is very candid and appears to be well informed, but he is changeable. For this phase of his character I believe I am largely responsible."

#### THE TRUSTEE OF PUBLIC OPINION.

Mr. Progress pressed a bell button, and in a moment or so Mr. Public Opinion entered. He recognised us at once and greeting us most affably, smiled, showing a magnificent row of teeth. He then sat down and seemed to grow restless and uncomfortable, but looked up with a smile as Mr. Progress addressed him. He told his friend of the object of our visit and said he would be greatly assisted when coming to a decision as to the best method to offer his visitors if the Trustee would state the opinion of the world on the subject of Spiritualism, which he could see by the expression on his friend's face was not altogether a new thing to him. The Trustee smiled at Mr. Progress a moment and then, addressing us, said: "From the very first day I heard of your methods, gentlemen, and it must be some fifty or sixty years ago, my opinion, as trustee of a public department, has not been very favourably inclined to your discovery. At times I have had a very bad opinion of you, not of you personally, mind you, but your ideas. To-day I find the following references in my records (they are just in) of public opinion. I find Spiritualism is referred to by the majority as 'imagination, trickery, conjuring, knavery, black magic, insanity, sacrilege, unhealthy necromancy, tomfoolery, credulity.'" The Trustee paused a moment for breath. He then continued; "The general public say, 'I don't believe in it.' Again, I hear that all mediums are frauds, and Spiritualists their willing dupes. The Roman Catholics call your spirits 'demons of the dead,' and say Spiritualism is 'an uncouth and uncanny cult.' I am referring to the report of a protest made a few days back by a priest, the Rev. J. Wilson, in the 'Daily Express.' Mr. Clodd and Dr. Mercier are also supposed to voice public opinion, and you surely know what they think, though I am beginning to have my doubts about their opinions—I do not think they come altogether under the heading of public opinion. I shall probably destroy the records of their views in due course. My friends on the Press, with very few exceptions, hold the views that I do at the moment. You must remember, gentlemen, that public opinion is liable to change, but I must say you have had many opportunities of bringing me over to your side."

I was about to make a remark when Mr. Public Opinion stopped me with his hand. He rose to his feet and, growing somewhat excited, continued his remarks by saying, "From my knowledge of the public they do not know what to make of it. They ask, is it a new religion? or a science? or an attempt to prove life after death by flying tambourines and raps on dancing tables? The very term Spiritualism is anathema to many people, who, at the same time, would welcome any reasonable (as they put it) method of proving the continuity of life. Look at your 'test séances,' to which the Press has given publicity in a most free manner." Mr. Public Opinion then, with emphasis, said: "Gentlemen, you have entirely failed to prove that your methods are efficacious." My friend, the Spiritualist, had become more and more excited as Mr. Public Opinion poured forth his views and, suddenly turning round on the Trustee, the Spiritualist cried out: "You are wrong, Sir. You must remember we have not had a fair chance." To this Mr. Public Opinion retorted: "Perhaps you are right, my friend, but what else have I to go by? How can I possibly have any other opinion than the one I have? What between 'masked mediums' and flying bracers, I do not know what to think. In fact, I prefer not to think about it at all. And as for your

war prophecies, I prefer Old Moore's Almanack. It's amusing at any rate," and with a sneering laugh, the worthy Trustee of Public Opinion bowed us a mock bow and walked out of the room.

(To be Continued.)

## THOUGHT MAKES CONTACT.

A MINIATURE AND SOME MESSAGES.

By H. A. DALLAS.

A friend of mine allows me to report some incidents in an experience which she has had recently with Miss McCreadie, whose mediumistic faculties have been the means of bringing great comfort to her.

My friend's husband belongs to the Royal Flying Corps, and she had given him a case to hold a photograph, on the outside of which is the badge of the corps (two wings).

This had never been mentioned to the medium, and as my friend lives in the country there is no possible way in which she could have normally learned the fact.

My friend's eldest child passed on in July of last year. At a séance with Miss McCreadie on November 12th, her daughter sent a message to her father telling him to keep the wings on the case (the mother's intention was to remove them when he left the Army) as this was her symbol and meant "she could go to him quickly like flying." The mother could not at first understand the message, but on reflection she saw clearly to what it referred.

"Sunshine" (the medium's guide) then said that the girl had taken her to her mother's bedroom, and she described the little white bed near the window, the writing table by the fireplace, etc., also the fields and trees seen from the window. She said her father would get well through an operation, which proved to be correct.

On November 23rd my friend again visited Miss McCreadie. Her daughter then referred to an incident which had happened at home some days before, giving details correctly. She added, "I'm so pleased about the painting." The mother could not at first think what was meant, as the word "painting" suggested to her a big picture. The communication then continued, "The painting the lady is doing of me."

At that time my sister was painting a miniature of the girl with the aid of photographs and such description as her mother could give. My sister had never seen the child, and to get a good likeness under these circumstances is not an easy task.

She had to rely largely on impressions, and asked that the girl herself might be able in some way to impress her. Miss McCreadie knew nothing about this miniature.

The mother then asked her child, "What do you know about it?" And "Sunshine" replied, "Oh! she has seen it several times. She wants the colour of the hair to be more natural, more like her own [the tint was too fair]. There is something not quite right about the cheeks and chin; the lady has not painted quite the right expression. Please tell the lady she will try and impress her about one or two things, the hair, the cheeks and the eyes. Her eyes are a very clear blue but not a china dolly blue, and she thinks the eyelashes would be better a little darker." The mother asked, "Does she like the painting?" "Sunshine" replied, "Yes, she likes it, but she wants it to be more like what she remembers of herself, as she used to see herself in the looking-glass; now she is more spiritualised."

My sister altered the cheeks and chin as suggested, and darkened the hair, and the miniature proved to be so successful as a likeness that it quite satisfied both parents; but the mother recognised that it gave a more matured and spiritualised expression. The child was under thirteen years of age and the miniature gives the impression of one rather older. The mother did not desire this to be changed, for she felt that the greater spirituality is probably a truer presentation of her as she now is.

She asked, "Can she tell me anything else about the painting—the size, etc.?" "Sunshine" replied, "Yes, it is small, and painted on ivory; it could hang on a cord, but is more suited to be in a case. She can't get the word for it. She says, 'Daddy could put it in his pocket'" (the miniature was being done for her father).

The mother then asked, "Could she tell me anything about the lady who is doing this painting?" "Yes, she has greyish hair. You did not know her when I was in the body."

This is correct: we have only made acquaintance with the mother since her daughter passed on. The miniature is now in the case with the R.F.C. badge, and my friend writes that it has been a great comfort to the parents. The circumstances seem to support the fact that thought makes actual contact—so forcibly dealt with in the leading article in LIGHT (February 1st) on "The Human Side of Telepathy."

"A DISILLUSIONED WORKER."—Clearly an outburst of spleen, from which we hope you have now recovered. If you had not forgotten to give your name and address we could have dealt with your remarks.



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The pressure of other matter makes it necessary to omit the leader this week.

### PALM SUNDAY RE-INTERPRETED.

ADDRESS BY DR. ELLIS POWELL.

Dr. Ellis Powell addressed the meeting of the Marylebone Spiritualist Association at Steinway Hall on the evening of Palm Sunday, giving a re-interpretation of Palm Sunday itself. The hall was thronged by a deeply appreciative gathering.

Dr. Powell said:—

This is the evening of Palm Sunday, a festival whose origin is familiar to all of you. From the time when I undertook to speak to you, I felt that I ought, if possible, to connect my address with the event which the Christian world commemorates to-day, as a striking incident in the life of the greatest of all messengers between the spirit planes and our own sphere, the most powerful Psychic of all time. But I could not for some time satisfy myself about the nature of the link between the subject and the occasion. The suggestion at length came from my intelligent son, who, some weeks ago, reminded me of the incident of the two disciples being sent to fetch the colt, and added, "I suppose Christ had a kind of secret service, so that he knew who was well affected towards him, and could tell that the colt would be lent as soon as the owners were told it was for Him?" I replied that I did not think for a moment Christ maintained any secret service in any modern sense of the word. But then I was, perforce, compelled to ask myself how He knew that the owners of these animals would offer no objection to His sending for them and using them as He did. And the answer to that query furnished me with the basis of the ideas which I want to expand to-night.

Before I launch out on the main stream of thought, there is a subordinate point of psychic interest (especially to animal lovers) in this narrative which I will touch in passing. I was amazed this Palm Sunday morning to hear an almost fantastic explanation given from the pulpit with regard to the capacity of Christ to ride an unbroken colt, as He did in this instance. In His home in Nazareth, said the preacher, Christ had been accustomed to riding, and was, in fact, a first-class horseman, able not only to manage this unbroken animal, but even to keep him quiet amid all the noisy demonstrations of the excited crowd. This seems to me to be travelling a long way in search of an explanation which lies on your own very doorstep, if you will look for it. I should have thought that the colt was, in the first place, subdued (as we know animals can be subdued) by the tremendous psychic force of his Rider. In the second place, we are well aware that the visible participants of this scene were only a small proportion of the actual spectators. There would be thronging myriads of spirits in the procession, drawn thither by sympathy with the Central Figure, and by knowledge of the coming of the terrific Drama of which this entry into Jerusalem was the prelude. Animals—at all events, animals like the horse and dog—are clairvoyant. What horse or dog lover is ignorant of the fact that the animals often see sights quite invisible to their owners? The narrator of the story of Balaam (whether the tale is historically true or not) knew of this clairvoyance when he made the ass see the angel who was invisible to the obstinate prophet. And this colt was doubtless awed and dominated by the innumerable figures he was able to see, though they were invisible to the human spectators. It is quite unnecessary to credit Jesus with unique skill in horsemanship in order to account for the docility of the colt upon which He rode.

However, to turn to the acquiescence of the owners of the colt. Whence did it arise? We know from various incidents in the life of Christ that He was intensely sensitive to the spirit vibrations of other persons. By means of a judgment based upon that sensitiveness, He selected His disciples, and we need not suppose that the selection of Judas was a mistake. It was rather an instance of self-immolating foresight. The same faculty was at work when Zaccheus was discerned in the branches of the sycamore, when Nathaniel, as the reward of his upstart worship under the fig tree, was promised the clairvoyant power to see the spirits ascending and descending between this plane and those above, and when the woman of Samaria was reminded of her past five husbands and of the fact that "he whom thou now hast is not thine husband." The owners of the colt were subjected, telepathically, to the crucial test. They responded to the wireless messages which were continually circling away from Christ, in a manner singularly analogous to that in which a

ship answers a Marconi enquiry flashed through the ether of space. They were found, as we should say, well-disposed, ready to be utilised up to the limit of their humble ability and resources. They were in tune with the vibrations which circled around Christ in search of sympathy and response. We do not know their names, and outside this episode we are totally ignorant of their history. They are just flashed for a moment on the cinema-screen of the New Testament (like the "woman named Damaris," who was one of St. Paul's Athenian converts, but of whom nothing is known but her name), and then vanish into mystery. But we may be sure that they, like a myriad others—forgotten, unknown, unrecorded, save in the Book of Life, yet responsive to the telepathic messages of the greatest of the world's Psychics—have never vanished from the all-embracing consciousness of Him Who judged that they would freely lend the colt when they heard that the Lord had need of him, and Who would allow neither that nor yet the cup of cold water to go unrecognised and unrewarded.

The late Father Benson (who, of course, was a Roman Catholic) has a story which illustrates the kind of circumambient spiritual probing which I mean. He tells of finding himself in a chapel, where a nun knelt engaged in earnest prayer for the souls of the men in the work-a-day world outside. He was enabled to perceive that she was a centre of mighty forces, which ran out in all directions from her. He says:—

"I perceived that this black figure knelt at the centre of reality and force, and with the movements of her will and lips controlled spiritual destinies for eternity. There ran out from this peaceful chapel lines of spiritual power that lost themselves in the distance, bewildering in their profusion and terrible in the intensity of their hidden fire."

The "lines of spiritual power" in the case of the nun are paralleled by lines of telepathic enquiry and investigation in the case of the great psychics, seeking out the spirits which they can enlist in the service of the greatest of all causes. Do you suppose that the discovery and development of a medium is any more the result of an accident than the knowledge of the disposition of the owners of the colt? Of course not. The great leaders on the next plane find out where your Tom Tyrrells are in just the same way as Christ sought out His disciples, the eleven powerful mediums whom He needed to evoke the full manifestation of His own psychic powers.

Perhaps the idea will gain in vividness if I put it in another way. All the consciousness that exists is included in the consciousness of God. In fact, philosophy would probably tell us that the sum of all consciousness, the aggregate of all sensation, is God. As a famous "control" has said: "We are but fragments of God's consciousness imprisoned in matter and working slowly out of it; we shall finally, therefore, reach the inconceivable consciousness of God, while being at the same time conscious of ourselves as distinct from Him." And every deepening of the spiritual life is a new development of consciousness, tending to the more rapid promotion of the spirit when it reaches the other plane. But if we are parts of God's consciousness, then it follows that He holds our consciousness in His, and that every vibration of our consciousness awakens a response in His. This is the reason why it has been said that "the Master Jesus holds in His consciousness all His disciples who belong to the Christian Church or who are outside of it: and so sensitive is He that the faint vibrations of a little child's prayer are instantly felt by Him." Much more easily, then, might He "sense" the goodwill of the owners of the colt, and their willingness to allow whatever they possessed to be used for the furtherance of the great cause, however imperfectly they might apprehend its real nature.

You will begin to see now what an enormous field of psychic suggestiveness is opened to us by the Palm Sunday story. For the faculty which is the key to the understanding of this episode of the colt affords us the explanation of every species of spirit communion. Let us remember, before we go further, that the existence and potency of this faculty are no longer evidenced only by the New Testament records. We are not concerned with a power which has ceased to operate, a function which has become atrophied. The existence of the faculty of telepathy, in all its myriad forms, is nowhere seriously disputed. It has been the subject of crucial scientific experiment, with results that are on record in numerous authoritative treatises. And, therefore, in celebrating Palm Sunday by analysing some of its manifestations, we are engaged in no fanciful quest, we are following no spiritualist will-o'-the-wisp (as some of our critics would say), but are engaged upon an investigation just as truly scientific as the analysis of astronomical or biological phenomena.

I follow out this line of thought with the greater confidence because my countrymen are much more religious now than they were five years ago. I do not mean that they have an enhanced appetite for dogmatic teaching, for I believe that the very reverse is the case. But what I do mean is that they are susceptible to religious inspiration in a sense far transcending anything of which they were capable as a people before the war. And therefore one may open up the deeper aspects of religious experience with the certainty of a widespread sympathetic response, though the same view,



disseminated five years ago, would only have evoked the appreciation of a mere handful of experts in psychic laws. To-day I am certain that there are hundreds and thousands who want to receive aid and guidance from the spirit spheres, if only they knew how to dispose their own spirits so as to obtain it. Christianity prescribes a method different from that of some other religions for the attainment of this end. You remember the priestess of Delphi, in ancient days, was brought into a state of intoxication—not alcoholic, of course, but arising from inhalation of a vapour which rose from a chasm in the ground. The dancing dervish whirls himself into receptivity. But the more excellent way is seen in the contemplation of the Buddhist and the crystal-gazing of the clairvoyant. Yet even these do not tend to produce that permanent attitude of receptivity to telepathic impressions which is essential if we are to keep the windows of the spirit always open towards Jerusalem. How is it to be done? I think St. Paul discloses the secret in that injunction to "Pray without ceasing" (I. Thess. v. 17), embodied in the first epistle he ever wrote, the earliest fruit of his wide psychic experiences. The Greek word rendered "pray" here really means "to wish towards" something, to have the mind strained in that direction. Employed in the religious sense, as here, it points to a continuous unintermitted willingness, at times energised into conscious effort, to bring the mind into harmony with the vibrations of a higher sphere. We are told in a familiar hymn that

"Satan trembles when he sees  
The weakest saint upon his knees."

Such a sentiment illustrates the antique and narrow meaning which attached to the verb to pray, as I remember its exposition even in my own boyhood. Satan (if there be such a person) is far more likely to tremble at a literal fulfilment of the apostolic injunction, when the attitude of spiritual yearning puts the individual into psychic contact with the Being towards Whom the yearnings tend, with the result that the spirit vibrations are quickened by the telepathic response from a higher sphere. That is the kind of prayer which is

"the soul's sincere desire  
Uttered or unexpressed,  
The motion of a hidden fire  
That trembles in the breast."

Only in that way can the vibrations be quickened, by the joint potency of the human will in contact with the higher forces evocable by wishing towards them. That is a conception of prayer which is infinitely more lofty than the idea that it consists of petitions framed and repeated while the body is in a state of genuflection.

For clearly a "wish towards" a person need not be a petition at all; and prayer, in this true and deeper sense, does not necessarily involve asking for something, as we erroneously imagine prayer to do. Whenever we think of some spirit, now among the great multitude which no man can number, but once dear to us in terrestrial life, and whenever we send out a "wish towards" that spirit, we may be sure that the thought goes home. Many of us know, thank God, that the passage of sympathy and affection does not take place in one direction only, but that the message brings a swift response. Every one of us has an individual psychic "note," a characteristic spirit vibration, which is unique for each, and is never duplicated. By its telepathic message is recognised as easily as our face and figure in a crowd of twenty thousand people. By His knowledge of the characteristic vibrations of the owners of the colt Christ made His telepathic test of their disposition, without any possibility of error. By the same test your brother, your son, your husband, your sister, in the spirit planes, identifies the flashing "wish towards" him (or her) from this sphere, and is cheered, comforted, invigorated on the upward path. And if this interplay of terrestrial and celestial intelligences be a fact (and it unquestionably is one); if it has been going on for countless ages, though millions have not realised it in all its fullness; if it be a divinely-elaborated device to link together the living and the so-called dead, and ultimately to eliminate altogether the frontier which divides them—why, then, there should be a name for it. And sure enough the earliest professions of Christian belief, descending to us from ages when the Church realised its truly psychic characteristics far more truly than is the case to-day, enunciate the telepathic system among the basic articles of faith—"I believe in the communion of saints." The unbroken fellowship of the souls here with the souls on higher planes is a necessary consequence of the same spiritual potency and principle which enabled Christ to discern the goodwill of the owners of the colt. Evidently our Palm Sunday re-interpretation is carrying us into lofty spheres of thought.

Beyond the acquiescence, as shown by lending the colt, we have no record of any response by its owners to the telepathic probing and searching of Christ. But happily there is a case in the gospels where my whole argument is vividly and beautifully illustrated. You remember the case of the woman suffering from a distressing complaint who said to herself that if she could but touch Christ's garment she should be cured. She "wished towards" healing. She succeeded, and instantly He felt that "power" had gone out of Him. His vibrations had responded to hers, with instantaneous comprehension of her desire and an equally immediate fulfilment. Apparently as a lesson to His

disciples, He asked, "Who touched me?" They seem to have thought the question almost absurd, and not altogether without reason. They remonstrated with Him. "The multitude throng you on every side and do you say, 'Who touched me?'" But of course Christ knew the difference between the ordinary unintelligent contact of the crowd, and the impact of telepathic vibrations wrought to the necessary "pitch" by the thrill of contact with His garments. The telepathic "note" of the eager woman was individual, distinct, unmistakable.

(To be Continued.)

## METHODS OF HEALING: CHRISTIAN SCIENCE AND SUGGESTION.

Mr. E. Wake Cook writes:—

It is very magnanimous of you to grant space (to which they are not entitled) to Christian Scientists to defend their errors, as they permit no criticism of their cult in their own journals. Theirs is the most wonderful business organisation, so cunningly arranged that they have a special department to exploit every reference in the Press to Christian Science, and have got tens of thousands of pounds' worth of gratuitous advertisement. They seize on every reference and open the flood-gates of their verbosity. It is one of their principles, when they wish a thing to be, to assert that it is, to deny facts, and cure disease by telling "a big thumping lie," as the open-minded Stead put it.

I reaffirm all I have said, and if repeated failures by healers taught by Mrs. Eddy herself, and other authorised persons, does not disprove, or modify their main principle in their eyes, then has Mrs. Eddy cursed them with mental blindness, or obliquity of vision. I again assert that it is mainly by suggestion they work; if they choose to call it by some other name, that is merely part of their verbal nebulousity. As to the after-life, I have searched in vain for anything clear, consistent, or consoling. I have asked "scientists" their views; they have none. Mrs. Eddy says it is just a change of belief. Her chapter on Spiritualism shows her at her worst; knowing her own weakness she carefully bolts and bars the minds of her followers against the only avenues of truth on this all-important matter.

Mrs. Eddy reaffirmed a great and neglected truth, added many illuminating truths to it, and did much good work, and by a marvellous business organisation made her "doxy" a going concern. But she camouflaged her teaching with a wilderness of misconceptions, and of confusion of thought. The greatest stumbling-block is her assertion that God is ignorant of the sin and suffering in the world. An ignorant "God"! The greatest injury she does is in putting her followers in a mental strait-jacket. She imprisons them in a soul-cramping orthodoxy, and makes them believe their little drop of truth is all in all, and that the great ocean of Truth outside is error; and they resolutely shut their eyes, and plug their ears. I have lived with them for twenty years and know the good and the evil Eddyism is doing, and I want, above all things, to induce them to slough their errors; put Christian Science on a broad and progressive basis, on which souls may grow and expand to their full God-like stature, instead of being cramped into little sectarians.

\* \* This discussion must now close.

## "THE LIGHT OF OTHER DAYS."

(FROM "LIGHT" OF APRIL 27TH, 1889.)

HEALING BY HYPNOTIC SUGGESTION.—Mr. F. W. H. Myers, whose acquaintance with these researches [into mesmerism or hypnotism] is probably more complete than that of any other Englishman, unless we except, perhaps, his brother, Dr. A. F. Myers, tells us in the current number of the Society for Psychical Research's "Journal" that "the evidence in France is growing monthly, quite beyond my power to reproduce it for English readers." Dr. Tuckey has the credit of being the first professional man in London to pay serious attention to a very important subject and to lay it before the English public.

—From a Review of Dr. C. Lloyd Tuckey's  
"Psycho-Therapeutics; or Treatment by  
Sleep and Suggestion."

THE DIRECTING POWER.—I venture to suggest that the movement called Modern Spiritualism is being directed by principalities and powers higher than the devoted bands of spirit workers with whom it is in immediate touch. At the head of all these powers is one who may be called Master of the Masters, King of Kings and Lord of Lords. Why may he not be the great Spirit who has inspired the founders of all the great Religions of the world, and especially Jesus of Nazareth, whom men call the Christ? Some might go further and claim that Jesus is this Spirit by special incarnation. In either case, then, to Jesus, under God, let Spiritualists give honour and glory for his great work of raising man and developing the God within.—From "The Place of Jesus Christ in Spiritualism," by R. A. Bush.



## LORD RAYLEIGH'S EXPERIENCES.

(POINTS FROM THE PRESIDENTIAL ADDRESS TO THE SOCIETY FOR PSYCHICAL RESEARCH ON FRIDAY, THE 11TH INST.)

In connection with hypnotism, Lord Rayleigh recalled an exhibition given in a friend's room at Cambridge in the 'sixties of last century by a certain Mme. Card in the course of which, though unable to influence some of the sitters, including himself, she caused others—and among them personal friends of his—to make such fools of themselves that (as he said) "from that evening I have never felt any doubt as to the possibility of influencing unwilling minds by suggestion; and I have often wished that on other occasions, where dubious phenomena were in question, conviction one way or the other had followed this precedent."

After this experience, Lord Rayleigh was not disinclined to believe that what was, or at any rate had recently been, orthodox opinion might be quite wrong, and accordingly became interested in what he heard from friends of the doings of Home and other so-called mediums. The interest that he felt was greatly stimulated by the appearance of Sir W. Crookes's "Notes of an Enquiry into the Phenomena called Spiritual during the years 1870-73," published in the "Quarterly Journal of Science," January, 1874.

"I am tempted," continued Lord Rayleigh, "to quote one or two passages against which I find my old pencil marks. Under the heading, 'The Appearance of Hands either Self-luminous or Visible by Ordinary Light': 'I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.' I believe that the rationalistic explanation is that the hand was an inflated glove, like a rubber balloon, from which the air gradually leaked away, but I gave Sir W. Crookes credit for being able to retain the rubber."

Being present on one occasion when a lady was obtaining automatic writing through planchette, Lord Rayleigh asked the intelligence moving her hand whether it could see the contents of the room:—

"Yes," wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of 'The Times,' which was on the table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly and with great difficulty the word 'however' was written. I turned round, and saw the word 'however' was covered by the tip of my finger. I had purposely avoided looking at the newspaper when I tried this experiment; and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."

In his sittings with Mrs. Jencken, the room was searched beforehand and the doors locked. Usually there was only one other sitter, Lady Rayleigh. They sat with the medium at a small but rather heavy pedestal table, and when anything appeared to be doing they held her hands and made a good attempt to control her feet also. The happenings, though not always easy to explain, were trifling and not such as to preclude the idea of trickery.

"Perhaps what struck us most were lights which on one or two occasions floated about. They were real enough, but rather difficult to locate, though I do not think they were ever more than six or eight feet away from us. Like some of those described by Sir W. Crookes, they might be imitated by phosphorus enclosed in cotton wool; but how Mrs. Jencken could manipulate them with her hands and feet held, and it would seem with only her mouth at liberty, is a difficulty."

"Another incident hard to explain occurred at the close of a séance after we had all stood up. The table at which we had been sitting gradually tipped over until the circular top nearly touched the floor, and then slowly rose again into the normal position. Mrs. Jencken, as well as ourselves, were apparently standing quite clear of it. I have often tried since to make the table perform a similar evolution. Holding the top with both hands, I can make some, though a bad, approximation; but it was impossible that Mrs. Jencken could have worked it thus. Possibly something better could be done with the aid of an apparatus of hooks and wires; but Mrs. Jencken was a small woman, without much apparent muscular development, and the table for its size is heavy. It must be admitted that the light was poor, but our eyes were then young, and we had been for a long time in the semi-darkness. In common, I suppose, with most witnesses of such things, I repudiate altogether the idea of hallucination as an explanation. The incidents were almost always unexpected, and our impressions of them agreed."

Lord Rayleigh pointed out that the questions before the society differed from most of those dealt with by scientific men, and might often need a different kind of criticism. Such criticism it had been the constant aim of the society to exercise, as must be admitted by all who had carefully studied its published matter. If his words could reach them he would appeal to serious inquirers to give more attention to the work of the society, conducted by experienced men

and women, including several of a sceptical turn of mind, and not to indulge in hasty conclusions on the basis of reports in the less responsible newspaper Press, or on the careless gossip of ill-informed acquaintances.

Referring to the fact that a strong case had been made out for telepathy, Lord Rayleigh said that to his mind telepathy with the dead would present comparatively little difficulty when it was admitted as regarded the living. If the apparatus of the senses was not used in one case, why should it be needed in the other?

## A PSYCHOLOGICAL ENIGMA.

THE CASE OF LIEUT.-COL. RUTHERFORD, D.S.O.

By C. G. SANDER.

So the judge has ordered Lieut.-Col. Rutherford to be detained till His Majesty's pleasure is known, to be kept in a criminal lunatic asylum, and the world at large is left wondering at a strange psychological enigma, which but few men are able to penetrate and to unravel.

The jury gave a verdict in accordance with the medical opinion that the man was not in his normal state of mind when he committed the murder, which appears neither to have been premeditated nor been the outcome of uncontrolled passion.

Dr. Hyslop's evidence is highly significant, and enables those who have psychic and occult knowledge and can look below the surface of phenomena to discover the real cause which prompted this terrible crime.

From a psychological standpoint it was of great interest to Dr. Hyslop to find that Col. Rutherford had an extremely vivid dream in December last in France in which he went through the full horror of having killed Major Seton, and that he awakened in a condition of terror. He viewed the whole dream with horror, and put it away from him. Subsequently the idea would recur from time to time.

When asked by Dr. Hyslop what Major Seton had done to him that would justify taking his life, the Colonel replied that Major Seton had had an evil influence over his children.

Another strange and significant circumstance is the fact, which Dr. Hyslop laid stress on, that he was glad that he did this strange act, that he slept well since, gained in weight, and experienced a tranquillity he had not had for months and months. Even the judge in his summing up commented strongly upon the remarkable docility of the prisoner which was noticeable after the offence was committed. He did not behave like the great majority of prisoners who in such circumstances have felt their position, realised the magnitude of their offences, and were troubled with the pangs of remorse.

Reviewing the evidence, and particularly the behavior of the unfortunate man after his terrible deed, those who through deeper psychic knowledge are able to form a reasonable judgment, can only come to the conclusion that the Colonel was obsessed by a malevolent entity, which controlled his mind and for some unexplained reason prompted, nay forced, him to take his friend's life. None of the usual motives, such as robbery, jealousy or vengeance, which cause a man to take life, appear to have prompted the deed in this case, nor was there any passion or altercation noticed by those who were within earshot of the two men.

Obsession and possession by malevolent spirits have been known from the earliest times, and the Scriptures give many examples. Although in modern times systematic investigation has been made, of which records are chronicled in the transactions of the Society for Psychical Research, and although Spiritualism and Theosophy are familiar with such phenomena, the medical faculty has hitherto hardly taken any cognisance of obsession. The law of the land does not take the slightest notice of obsession as a mitigating circumstance, and in a case like that of Colonel Rutherford simply condemns the victim of obsession to be detained as a lunatic during His Majesty's pleasure.

Psycho-Therapy is more fully acquainted with obsessions, but even then but comparatively few healers have sufficient psychic knowledge and power to deal effectively with the trouble and to exorcise the unwelcome disincarnate intruder, who in many cases is a comparatively harmless, ignorant entity seeking to get into touch with material environments by the method of using another person's body. The phenomenon of obsession and possession is a subject of absorbing interest, and when more is known about it and it can be dealt with scientifically and rationally, we shall be able to restore to liberty thousands of unfortunate victims of professional ignorance and prejudice who are at present certified insane and probably form the major portion of the inmates of our lunatic asylums.

ALBERT HALL MEETING.—It is requested that those who are or have been in actual communication with their friends in the unseen will wear a white flower or a white ribbon at the Albert Hall meeting.

In times of universal stress and upheaval the man with something original and practical has his innings. For then it is that effete methods are cast aside in double-quick time and the rush for the new is as great as the rush for a gold mine just discovered.—FRANCIS GRIERSON.



## FROM THE LIGHTHOUSE WINDOW.

Mr. Horace Leaf has just completed a tour of the Scottish societies, visiting Glasgow, Edinburgh, Dundee and Aberdeen. At Glasgow he took part in Sir Arthur Conan Doyle's great meeting, and subsequently dealt with many questions and criticisms arising therefrom. We are assured that never before in Glasgow has the interest in after-death questions been so deep and widespread.

The "Star" publishes an article, "Mediums with a Past," with special allusion to Mr. Walter Mann's new book, "The Follies and Frauds of Spiritualism." The rationalistic party may find it a refreshing change after so many years' campaign against the Christian religion, which is open to attacks on much the same lines, but is preserved by the body of truth which it contains. We have only one comment: the religious opponents of Spiritualism are finding themselves in strange company nowadays.

Under the heading "Pantomime Ghosts" an evening paper gives an account of what appears to be poltergeist phenomena in the house of a Protestant family at Newtownsville, about ten miles from Omagh. We are told of the usual happenings—the moving about of articles, even bricks in the walls, the smashing of crockery and other disturbing phenomena. At the time of writing we have no tidings as to the conclusions arrived at by those investigating the matter, and past experience is not encouraging in these respects. Nothing definite ever seems to be reached, and the public are left with vague theories, or utterly baseless explanations as in the case of the Folkestone "poltergeist." The public were told that "the boy did it." They were not told that the disturbances went on when he was not there. However, these things, when they have a real psychical origin, have their purpose. The "ghost" is not to be suppressed by any form of boycott.

Since the foregoing was written, the "Belfast Telegraph" announces that the mystery of the disturbances has been solved. A boy has confessed. He says he climbed up the chimney and "pushed bricks down, causing great commotion amongst people seated round the fire." Also "while apparently half asleep sitting in the window he threw bricks out of the window and at the dresser." In the original accounts all kinds of weird destruction were represented as going on in daylight, no one being able to detect the cause. Poltergeists demand a great deal of faith, but the explanations of poltergeist tricks make at least as heavy demands on one's belief. The "boy" does so much, and no one sees him at it. However, poltergeists and boys seem to have such in common; they are freakish and mischievous. Perhaps they are occasionally in league.

Mr. Arthur Machen contributed to the first issue of "John O'London's Weekly" an attack on Spiritualism, in which he compared it to "methyated spirit" taken as a substitute for the "good drink" represented by mystical religion. In the following issue of the journal he was taken to task by a correspondent, "Open Mind," who points out that Mr. Machen argues in effect that the nation, being materialistic, will believe anything. "Now is the nation materialistic, meaning by the nation that part of it who are interested in Spiritualism?" asks "Open Mind." "Of course it isn't, and therefore Mr. Machen's case founded on general principles falls to the ground." This is a decidedly neat reply to Mr. Machen's attack. The notion that those who are materialists are by consequence enamoured of Spiritualism amounts to very loose thinking.

"The Vital Message," by Sir Arthur Conan Doyle, commences in the May number of "Nash's Magazine." From an "inset" in the article we take the following summary: "The causes and objects of the war are religious, not political, and the religious result will rule the world. That religious result is the reform of the decadent Christianity of to-day and its reinforcement by the facts of spirit communion, and the clear knowledge of what lies beyond the exit door of Death. The shock of the war was meant to rouse us to mental and moral earnestness, to give us the courage to tear away venerable shams, and to force the human race to realise and use the vast New Revelation which has been so clearly stated and so abundantly proved for all who will examine the statements and proofs with an open mind."

The "Daily Mail" of the 12th inst. contained a story of an entranced nursemaid at Amersham. It was headed "Visions," "Psychic Excitement at Amersham," "A Typical Case." (That is the way to do it.) There was also a reference to "Unknown Tongues" based on some words in an apparently unknown language uttered by the nursemaid in trance. It may be a genuine case or a merely psychological imitation like some so-called mediumship. The maid is said to have uttered words resembling "plumatadora"

and "marachina," which is not much to go upon as regards "unknown tongues." Mr. P. St. G. Kirke, a London engineer, is cited as one who believes the "trances to have a celestial origin and meaning." A special correspondent of the "Daily Mail" who pronounces on the case finds it to be the probable outcome of the emotional stress and strain of the war, and refers to Richard Brothers, the Newfoundland Prophet, Anna Lee, Mrs. Wilkinson and Joanna Southcott as typical cases. We are casually informed that Mr. Kirke denounces Spiritualism as "devil-worship." We thank him. These little tributes are always instructive and amusing.

The "Star" of the 15th inst. has a comic article on the effigies of Mr. and Mrs. Huett, two Millbrook worthies, who died during the first half of the seventeenth century. The presence of the effigies seemed to have something to do with unearthly wails and groans and "nocturnal plaints," frightening many people. The story is too long to give in full; but it is all very funny, almost as funny as the insane attempts to navigate the air with heavier-than-air machines—before the aeroplane became a common object of the atmosphere. "Great Chance for Spook Hunters" is the heading which the evening paper puts to the story.

The atmosphere of hilarity deepens. Now we have a mock-serious book by Dr. Charles A. Mercier in which spirit communication is lampooned in a way that will excite annoyance amongst those who have not preserved the sense of fun. There is the episode of Mrs. Lambard, the medium, and her control "dear little Googoo," who talks baby talk for twenty years and never gets any older. And so forth. The enemy is doubtless doing good work, purging out and testing the doubtful and really absurd elements in Spiritualism, and at the same time illuminating his own position as by a shower of Verey lights. Whether he discharges curses or guffaws, the result is the same. The feeble and the foolish are driven out or frightened away, and the forces of the wise, loyal and brave are consolidated. Sweet are the uses of opposition.

## FORMATION OF JEWISH SPIRITUALIST SOCIETY.

Through the initiative of Mr. Thomas Pugh (Hon. Sec., Sale Spiritualist Church) the first Jewish Spiritualist Society in England was founded on April 3rd at a meeting held at Mile End, London, E. On the proposition of Mr. Pugh (who presided), seconded by Mr. Blainstein, it was resolved unanimously that such a society should be formed, that it should be called "The National Jewish Spiritualists' Society," and that its objects, amongst others, should be to investigate and demonstrate spiritual phenomena and to propagate the material, intellectual and spiritual benefits of Spiritualism to humanity. The question of constitution, rules, services, developing classes, home circles, library, reading-room, was left over until the next meeting. Mr. T. Pugh was appointed President, Mr. M. Blainstein Vice-President, Mr. T. Blainstein Treasurer and Mr. H. Saunders Secretary. All communications respecting the society should be addressed to Mr. M. Blainstein, 207, Brady-street Buildings, Mile End, London, E. 1.

## THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donations received since those already recorded:—

Mrs. M. G. Curtis	£	s.	d.
In memory of Charles Willoughby Molesworth, who died of wounds received in action, April 15th, 1917, aged 19 ("I am nearer to you than I have ever been. . . You would not grieve if you knew how it hurt me.")	5	5	0
	1	1	0

## THE GREAT MEETING AT THE ALBERT HALL.

The proprietors of LIGHT propose to issue a Supplement containing a full report of the Albert Hall meeting and special articles and comments. The Supplement will be given with the next issue of LIGHT, which will be published at the usual price. Separate copies of the Supplement may be obtained at the price of 2d., post free 2½d.

As only a limited number of copies will be printed, orders should be given in advance, to avoid disappointment.

This issue will form a unique record of one of the greatest occasions in the history of the movement.

GRADUS AD PARNASSUM.—While believing, as indeed all Spiritualists believe, that the next stage is not our abiding home and that we shall progress to states incomprehensible to us now, it nevertheless seems to us that each of these stages will have its lessons to teach, and that the right thing is to take them as they come. The mystic hopes for a sort of short cut to ineffable bliss, but his expectation seems premature.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."



## THE DOCTRINE OF "GUIDES."

[The following reflections from an officer on hospital service may provoke contradiction on some points, but the main argument is true and valuable.]

One of the most common and widely-spread doctrines or beliefs among Spiritualists at large is that to every person in earth-life is attached one or more in spirit-life who is specially associated with him or her as "guide." To what extent this doctrine is founded upon reliable testimony from "the other side" I do not propose in these remarks to discuss, but it may be useful to put forward a few considerations which are entailed by it, a few factors which would be its necessary consequence, and a few problems to which it gives rise. In a word, the belief is widely held: what does it imply, —what does it entail?

These guides, we are told, are usually, but not always, relatives, and they are stated to exercise influence over our spiritual welfare, our conduct of business affairs, etc., and even, it is sometimes said, our bodily health. It is even held by some Spiritualists that during the hours of sleep direct communion is held with them which is unremembered during waking consciousness, but this belief, of doubtful probability, and certainly lacking any convincing testimony, it is well to set aside. But the idea that part of the work of those who have "passed over" should be to influence the conduct, the spiritual well-being and progress, of those with whom—owing to close relationship, old friendship, the ties of matrimony, or other cause of sympathy—they are in close spiritual affinity, is at least entirely in agreement, not only with general probabilities, but with similar conditions of earth-life.

In what would this influence, then, consist? The answer is natural and inevitable. It must be in a telepathic influence of suggestion. The power of this suggestion must be governed by several factors, some of which we can estimate with a certain degree of confidence, and some of which we can only tentatively surmise. In all suggestion, whether conveyed by direct speech, by hypnotism, or by impulses or ideas conveyed, as in this case, to the sub-conscious strata of the personality, the initial factors are, first, the degree of receptivity of the percipient, and, second, the degree of strength which can be put into the suggestion by the suggester or agent, both depending in some measure on the degree of psychic affinity between agent and percipient. The first of these in its turn depends to no small extent upon the state of mind of the percipient at the time. For example, a strong predisposition towards a certain action or line of conduct in opposition to the desire of the suggester would be more difficult to overcome than a state of debate, doubt, or uncertainty, in which the weight of any strong external influence thrown into the scale may, whether recognised by the percipient or not, cause a final decision *pro* or *contra*. Again, an habitual tendency towards positive and reasoned decisions would discount the suggestions of the "guides," just as a habit of yielding to unreasoned and unanalysed impulses would open the door wide to their suggestions. The positive and objective mind is less amenable to extraneous psychic vibrations than the passive and subjective mind.

These considerations at once open up a field of enquiry involving the gravest problems of character, temperament, morals, judgment, conduct and responsibility. Hitherto we have only considered the influences of chosen "guides," assumed to have, as part of their definite duty and willing occupation, the task of attempting by their telepathic suggestion to direct our conduct into the paths best for our welfare in general and our spiritual welfare in particular. But once admit the power of these to influence us for what they believe to be our good, and we must almost perforce admit the probability—which, for that matter, is equally widely accepted among Spiritualists—of other and far less desirable suggestions from powerful agents towards evil and unwisdom—suggestions the more dangerous because to our blindness, though the hand be the hand of Esau, the voice may be the voice of Jacob. Yet the boundary between wisdom and folly, between a right and a wrong course of action, is sometimes very narrow. How often do we debate for days—even weeks—whether or not such-and-such a course will be the wiser, or such-and-such an action the right one?

There is even another factor which we have hitherto not noticed, and which in fact is generally completely lost sight of. The mere mention of it will, I am quite sure, appear somewhat revolutionary, and even arouse on the part of some readers something like amazed indignation. The believer in "guides" assumes that, whether or not he receives, and receiving complies with, their suggestions, these "guides" must be right. But of this, I wish to point out, we not only have no guarantee, but even have every reason to allow ourselves some doubt. That they more usually are right, and that the suggestions are sincerely believed to be so by the agents themselves, we will not dispute. But the point is—to what extent may such guides be allowed to be capable of rightly judging? We do not even know to what extent they are really aware of what is actually happening to ourselves, and of the extent or limitation of any powers of interference they may have we know next to nothing. The fact is that Spiritualists have fallen into the grave error of allowing

their new knowledge to be coloured by their old beliefs. On the one hand they believe and teach that when an average human being leaves his earthly shell he begins in the next life exactly where he left off in this—neither better nor worse, neither angel nor devil, neither sinner nor saint, neither monument of foolishness nor mountain of wisdom. On the other hand they are apt, while believing these things—which are indeed the foundation of spiritualistic teachings—to slip into a half-unconscious habit of thinking that these departed friends have become all-seeing and omniscient, and we even see extraordinary examples of people who allow their whole conduct of their earthly affairs to be dictated—not even by recognised "guides," but by merely supposed communicators, speaking, unsupported by tests, through mediums of more than doubtful reliability! The reply will doubtless be made: "Never mind cases of extreme folly such as this; return to acknowledged guides. We do not believe that any spirit is entrusted with these powers of guidance until he is qualified to exercise them." No doubt we do not, but what real assurance have we? In this life we constantly find people entrusted with the guidance of others who are manifestly unfitted for the task. Do we not daily see political leaders and rulers who lead whole nations into terrible wrong and folly? The Central Empires to-day are a glaring example. Do we not daily see clergy, ministers, schoolmasters, journalists, authors, who are vainly attempting to "guide" their intellectual, even their moral, superiors? Do we not see fathers and mothers by the million utterly unfit to be trusted with the sacred task of "guiding" the future citizens, whom Nature—that is, God—has entrusted to them? Do we not daily see lives ruined by the influences of bad friendships and bad marriages—had, yet obviously based at least in some degree on psychic affinities? And do these examples promise well for the unvarying wisdom and rectitude of those who, passing away, exercise continued influence, only changed somewhat in its *modus operandi*, and perhaps the more dangerous because exercised unconsciously to ourselves?

Yet we not only believe but we know—we feel—that, giving all these considerations their due weight, we do receive and we can receive good and helpful influences, however and whencesoever they come, and could we only always perceive and act upon them it would be to our good. These influences originate, we are rightly or wrongly told, with our special "guides." The problem then is—How are we to ensure that we follow always none but the good, and distinguish always none but the wise? How can we shut out and protect ourselves from the evil and the unwise? Fortunately for us, the answer is perfectly simple. We must begin by *steadfastly desiring and seeking the best*. That does not at all mean by always being able to discern the best. Beyond all imperfection is perfection. Beyond all partial knowledge is full knowledge. Beyond all doubt is certainty. Beyond all guides is the great Guide. Beyond all spirits is God. That is the meaning and the purpose and the power of prayer. What is prayer? It is the placing of ourselves in direct spiritual relation with the Spirit of all spirits. It is the exclusion of all evil, all unwise, all imperfect influence, and the surrounding ourselves with a medium through which only goodness and wisdom can reach the soul. It is the cutting out from the telepathic circuit of all undesirable telepathic currents. It is the shutting of all doors of the soul but that one closely-guarded door which, open wide to all that is good, will yet be an impenetrable barrier to all that is not. And the only suggestions which can enter that door, so guarded, are those of guides whom we can trust acting by the Divine Will, and in accordance with the Divine Purpose, of the Guide of all Guides. Prayer is the unassailable armour with which we clothe the sentinel of the soul.

Resolutely to determine to yield to no impulse, to follow no course which has not been reasoned to a conclusion satisfactory to ourselves, may show a fine spirit of independence, but it implies that our limited judgment must of necessity be right. Blindly to yield to every impulse, and, as it were, toss halfpence to decide our actions, is to give a blank cheque to the first-comer—to give a power-of-attorney to the devil. Neither course is safe.

Reason carefully, but reason with cautious humility. When the data are quite sure and unmistakable, act upon them without fear, and with self-reliance. But when the way is dark and the course is difficult, when all is doubt and uncertainty, then "ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Keep by constant prayer in constant touch with the Unseen.

Then, and then only, can we safely say that the "Doctrine of Guides" is a good doctrine and a safe doctrine; for then only can we know that we receive from true Guides the "Will of their Father Which is in Heaven," and be assured that in teaching they learn, and in learning they teach. Pray to the Great Guide, and the lesser Guides will lead us.

A. H. G.

Love is enough! Ho, ye who seek saving  
Go no further! come hither, there have been who have  
found it.  
Those know the House of Fulfilment of Craving.  
Those know the Cup with the Roses around it.  
Those know the world's wound and the balm that has bound it.  
Cry out! the world heedeth not, "Love leads us home."



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1 (no service). Sunday evening next, National Memorial Service at Albert Hall. Doors open 6.30 p.m.

The London Spiritual Mission, 13, Pembroke-place, W.2. Sunday, April 27th, 11 a.m., no service. Mass meeting at Albert Hall. Doors open 6.30 p.m. Wednesday, April 30th, at 7.30 p.m., Mr. A. Punter.

Croydon, 117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. G. R. Symons.

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, address.

Lewisham.—The Priory, High-street.—6.30, Mrs. L. Harvey.

Brighton.—Windsor Hall, Windsor-street.—Mr. Percy Scholey, addresses; 11.15, Windsor Hall; 7, Athenæum Hall. 8, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mrs. Neville. Monday, 7.45, brief address, psychic readings, Mrs. Neville. Tuesday, 7, singing practice. Thursday, 7.45, enquirers' questions and clairvoyance. Lyceum every Sunday, 3 p.m. A hearty welcome at all meetings to visitors and inquirers.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, teacher and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

"The spirits of the departed stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old homes." KUDDAKA PATHA ("Buddhist Review," Vol. 1—4, 1/2 post free.)

SUNDAY, April 27th, 7 p.m. Mr. Herbert Warren—"Karma," at Buddhist Society, 43, Penywern Road (near Earl's Court Station).

Particulars of lectures and literature on application.

## PSYCHICAL PLAY.

The Union of the East and West is organising a special performance of a Dialogue called "Life After Death," adapted from the Katha Upanishad, written about B.C. 1,000, in King George's Hall, Y.M.C.A., Tottenham Court-road, on Wednesday, April 30th, at 8.15 p.m. It deals with the subject that life exists after death. Indian songs from Veda will be sung. This Hindu play will be followed by reading of a psychical play, "The Lesson," by J. C. Churt. The well-known American speaker, Mr. Edmund Russell, will also give an address. Tickets, reserved, 2s 4d., and unreserved, 1s. 3d., can be obtained from the hon. secretary, Miss Clarissa Miles, 59, Egerton Gardens, S.W. 3, Telephone 802 Western, or at the door at the time of the performance.

## VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

By E. HOWARD GREY, D.D.S.

With a Preface by J. J. Morse.

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## THE CONDUCT OF CIRCLES.

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## ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.



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